

# THE CHINESE RECORDER

VOL. XLIV.

OCTOBER, 1913.

No. 10

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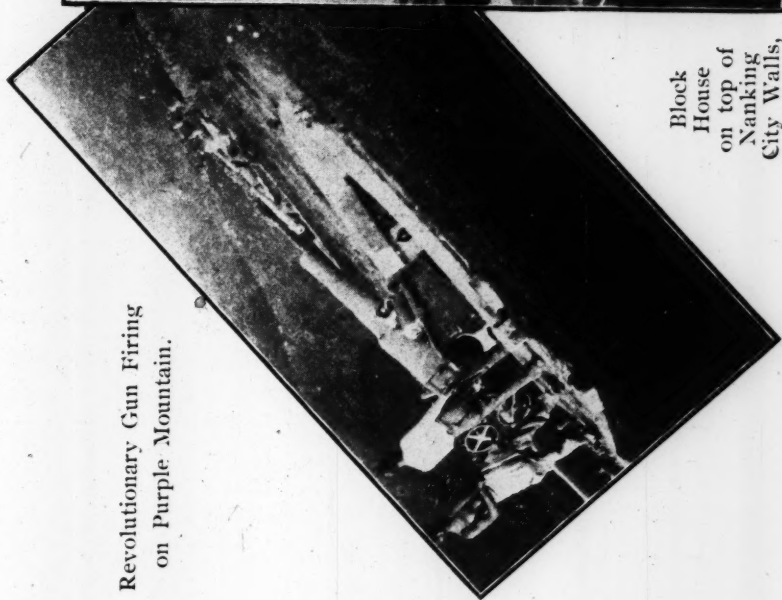
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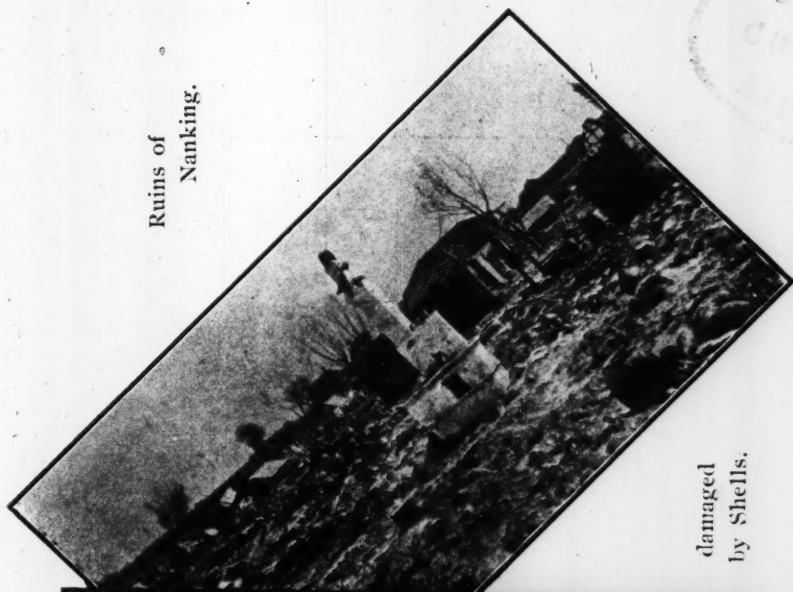
Revolutionary Gun Firing  
on Purple Mountain.



Block  
House  
on top of  
Nanking  
City Walls,



damaged  
by Shells.



Ruins of  
Nanking.

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RUINS OF NANKING.



NORTHERN TROOPS LOOTING NANKING.

# THE CHINESE RECORDER

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## Editorial

**Medical Work.** A PROMINENT Christian leader once said that in his field all the evangelistic workers desired to become doctors and the doctors to do evangelistic work. This incident is indicative of a tendency to consider another phase of mission work more important than one's own. To help all missionaries understand that each phase of mission work is needed, there are given in this issue of the RECORDER a few short articles which will enable them to see something of the problems of medical mission work. These articles are characterized by a fearless attitude towards current problems that is worthy of general emulation. One underlying question is: How far should the Home Churches go in providing medical facilities for China? This is a question which has to do also with all phases of mission work. But it is one that, to some extent, the future must solve. For the problem of the delimitation of the responsibility of Western Christians in bearing the burden of China's need and the equally important one of inducing Chinese Christians to bear their own burdens is not easy of solution. These articles rightly lay emphasis upon our responsibility for the present. Most frankly it is stated that hitherto medical missions have failed to reproduce themselves in efficiently trained Chinese who can carry on the work. Whether or not the time has come for Western Churches to limit their part is evidently not decided, but it is fully realized that the foreign missions cannot do all that is

needed in China. Apparently medical missions have not gone as far in the way of securing native workers as the other arms of the Christian forces in China.

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**Medical Education.** MEDICAL education is the crux of the present problem of medical missions. Training Chinese Christian workers is the chief problem of evangelistic work also. Since nine-tenths of the medical missionaries are in hospitals and only one-tenth in schools, it is evident that up to the present they have been trying to treat China medically rather than establish a medical system under Christian auspices, and as long as medical or any phase of mission work is carried on along these lines it will be marked by inefficiency. It is true that a few missionaries can spread out over a lot of territory geographically, but it is also true that in proportion as they are spread out they fail to do thorough, extensive work. The Medical Missionary Association has made up its mind to do efficient work in a small area, geographically speaking, so as to ensure greater efficiency over the whole of China in the future. It is the duty of foreign missions to initiate medical mission work. Furthermore, medical missions must show how this work is to be done and give a model that will set the standard. A small number of medical institutions can be made more definitely Christian than a larger number poorly manned and more or less dependent on Chinese who are not interested in Christianity. We believe that the goal at which the medical missionaries are at present aiming is one that when attained will in a short while mean a great advance in the spread of medical missionary work in China.

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**Medical and  
Evangelistic  
Work.**

ONE outstanding weakness of Protestant missions in China is the fact that at present each division moves more or less independently of the others. Through over-emphasis of a particular branch of work there have been instances where other branches have apparently been allowed to suffer. Various phases of mission work often present individual appeals at Home and sometimes the development of a particular centre or institution depends not so much on the importance of the institution itself as on the unusual activity of someone interested therein. Over-emphasis on that phase of work in which one is interested is not often intentional. While the majority of missionaries



are possibly convinced that medical work, educational work, and evangelistic work are all equally important and should be co-ordinated both in equipment and rate of development, yet practically there is a tendency for one form of work to take the lead and to some extent crowd out the others. Since the purpose of every form of missionary activity is the evangelization of China, it becomes evident that our convictions on co-ordination and co-operation ought to be put into practice more than they are. Whether the outlay in a given mission or locality for medical, educational, and evangelistic work should correspond is an open question: equipment is more simple in some cases than in others and necessarily less expensive. But every form of mission work should bear a definite relation to the other interests it is intended to support and the task of medical missions is not simply in itself to provide a complete system of hospitals and schools but to provide a medical system that shall supplement the other work of Christian missions. The fact that medical work can be made self-supporting more easily than evangelistic work provides an opportunity and stimulant to enlargement that might easily take it out of a proportionate relation to the rest of the work. This has not yet happened and with the present plans and purposes of medical workers it does not seem likely to happen. All phases of mission work should grow together.

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**Chinese Medical  
Workers.**

It should not be difficult to obtain plenty of promising young Chinese as students in medical schools. For apart from the great benefit that will come to China through acquaintance with modern methods of preserving the health and caring for the weakened body, medical work offers a highly honourable employment. One is staggered on stopping to think of the tremendous army of doctors that is needed in China immediately. One cannot overlook the vast importance of having a hand in the training of China's future doctors, and while in a way one's opportunity for original research work might be curtailed, yet every missionary, physician as well as teacher or preacher, who helps to train others to work is thereby both multiplying himself much more rapidly and doing more to meet the real problem of China's need. The possibility of a large army of semi-trained doctors, teachers, and even preachers presents visions of work that will have to be undone again that should be suffi-



cient to set our attitude right. The future of Christian work in China depends a great deal on starting it right. We can only wish that in its attempts to concentrate on the problem of training the Chinese the Medical Missionary Association will have such success that all doubts about its importance shall be taken away. Of course in all this the question of expansion versus concentration occupies a very prominent place. For the present, at least, the medical missionaries have decided to concentrate. This is a question that cannot be settled off hand, but certainly demands more serious consideration than ever before.

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**Paul's Ideals.** WE are hearing much nowadays about the necessity of a reversion to Paul's ideals of missionary work. Some feel that because Paul, under certain conditions, did certain things—whether conditions are similar or not—all his methods can be used in China. Paul and his contemporaries, for instance, apparently spent little time in the training of converts; a confession on their part was speedily followed by entrance into the Christian community. Paul apparently brought no financial help to the Churches he established; on the contrary, he led these Churches to raise money to assist the Mother Church and, furthermore, in part, at least, depended on them for his own support. In the use of his own time and energy he followed a policy of concentration, and appears to have spent a large part of his time on training others to preach. Of course Paul had the advantage in many instances of beginning work with a nucleus of Jews who already knew the fundamental facts of Christianity. In China, on the contrary, the missionary must begin within an atmosphere where any conception of the fundamentals of Christianity is practically absent. Paul furthermore appears to have had to deal with only one government. Then, too, mission work had to be carried on mainly through the living voice. But at least two outstanding phases of Paul's policy can be emphasized. The first is that of concentration on the training of local Christians. And, again, Paul's method of putting responsibility for the local work on groups of Christians is one that can be applied at once more extensively. It must be remembered also that, to a large extent, the equipment of evangelistic work was then and must be now according to the strength of those who have to bear it. Chinese Christians as a whole must be

speedily trained to look elsewhere than to the West for support for carrying on Christian work in China.

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Roman Catholic Mis-  
sions in China.

PERMISSION has been kindly granted to the RECORDER to make extensive extracts from an article in *The Oxford and*

*Cambridge Review* on "The Work of the Catholic Church in China." Of this courtesy we were glad to avail ourselves, as the information contained therein is interesting and throws light on the methods adopted by the Roman Catholics in dealing with problems similar to those through which the Protestants have to find a way; which problems are not all solved. With this article should be read a review of a book in the April number of *The International Review of Missions* on "Méthode de l'Apostolat Moderne en Chine," and another in the July number of the same magazine dealing with an article on "The Educational Work of Roman Catholic Missions," in the *Zeitschrift für Missionswissenschaft*. These articles aim to set forth in a comprehensive way the missions of the Roman Catholic Church. Some such effort, based on a thorough survey, is needed that Protestant missions also may be thoroughly understood. It should be noted that while there are in China in connection with Roman Catholic missions seven thousand elementary schools enrolling one hundred and thirty-eight thousand children, and one hundred and twenty-eight institutions on modern lines with about five thousand pupils, yet the Catholics feel the need of immediate improvement in educational methods, both in preparing educational workers and in increasing the efficiency of their school system. It is frankly admitted that in education the Protestants are in advance. With the idea that the native clergy should have official status, Protestants will not sympathize, yet the tremendous emphasis laid upon their preparation is worthy of consideration. It is with regret that we note the advocacy of assistance in matters of litigation as a method of mission work. This has been a fruitful cause of trouble in the past and one through which Protestants have innocently suffered. Between the years 1889 to 1909 the number of Chinese Catholics more than doubled; for practically the same period—1889 to 1906—the number of Protestant adherents increased over four times. However, the size of the Catholic constituency is still three times as large as that of the Protestant community. In spite of the recent steady increase

in numbers there is a distinct note of pessimism in the book and the two articles to which reference is herein made. The absence of inward strength and spiritual results is frankly deplored. One great difference between Catholic and Protestant missions comes out in a perusal of these articles: that is a difference, too, which holds more significance for the future of Christianity than any other to which reference might be made. We refer to the fact that Catholic missions in China have not yet evolved a native clergy which can or will take the lead, whereas Protestants have already a strong and rapidly growing body of Christian leaders who are making their influence felt apart from their relation to the representatives of the Mother Churches. We take it that their activity is in large part the explanation of the optimism which pervades most Protestant utterances in contradistinction to the pessimistic attitude of these Catholic writers.

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*The Missionary.* IN the July number of *The International Review of Missions* there is another suggestive article on the relation of the foreign missionary to the Christians of the country in which he works. It is written by a missionary in India, and deals with the subject under the heading "The Place of the Foreign Missionary"; the problem discussed, however, is one common to all mission lands. The principal lack of missionaries is that they fail to get into an attitude of comradeship with the converts and Christian leaders. This appears to be due to failure to put off their "foreignness." That, in part at least, is the result of their being administrators over Christians rather than workers together with them. The idea in the article is not new. One important phase of the problem is apparently assumed, and that is, that the missionary *can*, if he desires, put off his "foreignness." But one naturally raises the question: Can the missionary put off his "foreignness" and become in thought practically a native of the country in which he works? Another question parallel to this is: Is it necessary that the missionary should do this? Is it necessary for the missionary to cease being a foreigner in order to work with the Chinese, any more than it is necessary for the Chinese to largely cease being Chinese in order to work with the foreigner? We have no space here to discuss the question, but we wish that some of our readers might take advantage of this suggestion to do so. With regard to the administrative



position of most missionaries, it can be said that it does not seem possible for this to be altogether eliminated, but if a practical application were made of suggestions set forth in the Findings of the National Conference of the Continuation Committee whereby the administrative side of Christian work in China would be conducted jointly by Chinese and foreign Christian leaders, the evils of this phase of a foreign missionary's work would largely disappear. It is not the subordination of either Chinese or the missionary that is wanted, but a conservation of the equality, the comradeship, and the co-working of both.

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**Independent  
Chinese Church.**

OUR Missionary News Department contains a very interesting account of the "Proposed Constitution of the Chinese Church," in Nanking. While the reason often given for such independent organizations is that of "freedom from the domination of the foreigner" yet as a matter of fact it is the natural expression of the desire of a Church, that is becoming full grown, to bear its own burdens. The Constitution as given is framed on broad lines and yet there is very clear conviction contained therein as to the superiority of the teachings of Christianity. In a sense it is an experiment and one that will be watched with interest. No attempt to proselyte is to be made as is shown by the requirement that those members of other Churches who desire to join this organization must first gain the consent of the Mother Church. In general, too, the organization is based on well-known lines. Two points seem a little difficult of attainment. The first is, that when a member is dismissed from this organization to join another Church he is still expected to support the Mother Church. This would seem to tend to a division of loyalty that would not in the end be good for either Church. Furthermore, we note that after it has been proved that a member's conduct is unfitting that of a member of the Church and that he is obdurate in spite of appeal, then the question of excluding or retaining him is to be taken up. There would hardly seem to be anything left except to exclude such a member. However, we wish this and all such movements success, and hope that they will hasten the day when the fire of missionary zeal will stir the Churches in China to undertake in an adequate way the problem of evangelizing their country.

## The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—  
St. James v: 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii: 20.

### PRAY.

That medical missions may not be regarded as a temporary expedient for opening the way for, and extending the influence of, the Gospel, but as an integral, co-ordinate and permanent part of the missionary work of the Christian Church. (P. 597.)

That there may be such co-operation and concentration by the Missions in China as will conserve and perpetuate the influence of medical missions. (P. 600.)

For Divine guidance at this critical time in answering the question: What is to be done? (P. 604.)

That there may be improvement in the quality of the medical work done in Mission institutions, and that "the best" may overcome its enemy "the good." (P. 598.)

That those responsible for medical education may realize that "knowledge of the Bible will not take the place of the knowledge of the Microscope; piety will be no substitute for pathology." (P. 599.)

That the Christian medical schools may be not less than the equal of any other medical schools in China. (P. 598.)

That there may be no overlapping of hospital work. (P. 608.)

That in the large cities there may be "huge hospitals in central positions," capable of efficient work in every department. (P. 609.)

That the medical missionaries may so "reproduce themselves" that their work can, and always will, be carried on in their absence in the same way that work in other departments of missionary effort is sustained. (P. 600.)

That there may be a sufficient number of foreign trained nurses for at least one to be associated with each hospital. (P. 596.)

That Christian young men and women may be found in China, suitable for the work of medical missionaries and to occupy positions of influence in their country. (P. 595.)

That China may be supplied with Christian hospitals, manned by

Chinese Christian doctors, supported by a Chinese Christian community, under theegis of a Chinese Christian Church. (P. 606.)

For the union medical colleges in the eight centers; that there may be a sufficient staff of teachers to do effective work in each of them. (P. 603.)

For the medical department of the West China Union University, that it may be launched successfully in 1914. (P. 601.)

That the cry for help going up from the thousands of blind and maimed, from the lepers and insane, may be heard and the help given. (P. 603.)

That the Roman Catholic Church in China may be filled with God's Holy Spirit and win many souls to God and a devout Christian life. (Pp. 613 ff.)

### A PRAYER.

For the Sanctification of Suffering.

O Lord Jesus, have mercy upon all sufferers. Grant them, continually meditating upon Thy holy life of suffering, to realize in weakness the strength of Thine Incarnation; in pain, the triumph of Thy passion; in poverty, the riches of Thy Godhead; in reproach, the satisfaction of Thy sympathy; in loneliness, the comfort of Thy continual Presence; in difficulty, the efficacy of Thine intercession; in perplexity, the guidance of Thy wisdom; and bring them of Thy mercy, when this suffering life is past, to the glorious Kingdom which, by Thy suffering, Thou didst purchase for all who would take refuge in Thy mediation. Amen.

### GIVE THANKS

That the people and the government of China are now friendly to the work of medical missions, and for the opportunity thus opened. (P. 598.)

For the work that was done in caring for the sick and wounded by both foreigners and natives during the rebellion. (P. 602.)



# Contributed Articles

## Medical Schools in China

J. B. NEAL, M.A., M.D.

**I** HAVE been asked by the "RECORDER" to let it have something on the above subject for its October issue, and I gladly comply with the request, for the reason that no more important subject is now before the China Medical Missionary Association. At its late meeting in Peking a large part of the time of the Association was taken up with the discussion of how best to meet the pressing need for trained Christian doctors, and as a result of the discussions the following resolutions, among others, were passed unanimously:

"A most important feature of the work of Medical Missions in China at the present juncture is the training of Christian young men and women that they may take their place as thoroughly qualified medical missionaries to perpetuate the work we have begun, and occupy positions of influence in the service of their country.

"The Association therefore considers that the object of our presence here can now be best advanced by concentrating our energies largely on the important centers approved by the Association and forming there efficient Union Medical Colleges and specially equipped hospitals. And we would strongly recommend that all such colleges be affiliated and co-ordinated with other existing missionary institutions.

"Recent movements in China have developed a national desire among the people to carry out their own educational reforms, and this we must recognize, and make the foreign element in our work as little prominent as possible, by having our colleges gradually and increasingly staffed and supported by the Chinese themselves.

"The Association strongly recommends that until the under-mentioned Union Medical Colleges are efficiently staffed and equipped no new medical colleges be started in China."

The schools referred to, beginning with the north, are:—Mukden, Peking, Tsinan, Chengtu, Hankow, Nanking, Hangchow, Foochow, and Canton. (Eight in all, Nanking-Hangchow being one.)

"The Association recommends that ample lecture room and laboratory accommodation should be provided, and as liberal equipment as possible in microscopes, models, pathological specimens, etc., also that clinical opportunities to the extent of three beds to each student in the two final years be considered the minimum.

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**NOTE.**—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

"The Association is of the opinion that the nursing in our hospitals can never be satisfactory until we have thoroughly trained nurses; that a foreign trained nurse should be associated with each large hospital, whenever possible, and that this should be considered indispensable in those hospitals which are associated with the work of Medical Colleges."

It is in accordance with, and in the spirit of, the above resolutions that schools are now being conducted in all the above eight centers, though the staffing and equipment of these schools is at present far below the standard set by the Medical Missionary Association. Efforts however are being constantly made to increase the staffing and equipment, so that it is hoped in time to reach the standard set in the above actions. So far only the Peking College approximates to this standard, and even there they have constant difficulty in keeping their teaching staff up to the point desired in numbers and efficiency.

It is impossible to say definitely how many are now under instruction in the above schools, but probably, including the preparatory year, something over three hundred. In addition there are a goodly number still being trained according to the old methods in small hospital classes, and these possibly may aggregate two hundred more, so that it seems safe to say that probably five hundred medical students are now getting some knowledge of western medicine under Christian influences.

This paper would not be complete without some reference to the fact that the Medical Missionary Association is desirous of bringing its medical schools into line with the regulations of the Ministry of Education, and in all ways to co-operate with and assist the Government in Medical Education.

All we desire is a free field and no favor, feeling confident that if we are allowed to compete on equal terms with government schools our students will be able to stand the test of the government examinations.

In closing, mention should be made of the series of medical text-books, which, under the editorship of Dr. Philip B. Cousland, is being issued by the Publication Committee of the Association, and which embraces the new medical terms adopted some time since, and now being revised and re-issued in the hope that the Government may take favourable notice of them, and possibly adopt them as the standard nomenclature of the country. The series now includes books covering nearly all the main branches of medicine and is being constantly added to.

## Why We Need Medical Schools

R. J. SHIELDS, M.D.

**M**EDICAL Missions have contributed no small share to the success of the Christian propaganda in China. The early medical missionaries with their clerical brethren faced opposition at home and abroad, and endured hardships which most of us of a later generation are not called upon to bear. The great value of their work in breaking down prejudice and preparing the way for preaching of the Gospel is fully appreciated. But the necessity for this function of medical missions is rapidly passing—this pioneer work was of great, but necessarily temporary, value. Each generation of missionaries has its own peculiar problems. The question that confronts us to-day is that of formulating a policy that shall make the work of medical missions of more lasting usefulness in the evangelization of China. This end can best be attained through the agency of Chinese Christian physicians.

Some of the pioneer medical missionaries realized the need for training students, but it is only in recent years that the establishment of medical schools has been seriously undertaken by the missions.

It is a well recognized fact that the home churches cannot furnish the money and the men necessary to equip hospitals for all China. They ought not to attempt this even were they able to do it. Witness the half-equipped hospitals throughout the country, and the calls for physicians by the various missions.

Let me quote here from the resolutions adopted by the China Medical Missionary Association in January, 1913, and afterwards endorsed by the conferences held by Dr. Mott.

"(1) Medical Missions are not to be regarded as a temporary expedient for opening the way for, and extending the influence of the Gospel, but as an integral, co-ordinate and permanent part of the missionary work of the Christian Church . . . . .

"(3) A most important feature of the work of medical missions in China at the present juncture is the work of training Christian young men and women that they may take their place as thoroughly qualified medical missionaries to perpetuate the work we have begun, and occupy positions of influence in the service of their country."

"(6) . . . . . and that the staffing and thorough equipment of these (teaching) centres should take precedence of the opening up of new medical work throughout the country."



"(9) The Association considers that the minimum staff for efficient work in a medical college should be ten men on the field giving full time. This means, when furloughs, language study, etc., are taken into account, a total staff of at least fifteen fully qualified teachers, foreign or Chinese."

I shall not take up the question as to why we need a minimum of fifteen qualified physicians for a teaching staff. To those who have seriously considered the question, the necessity is obvious. Whatever we do, let it be done thoroughly. The good is the enemy of the best. What is needed in all our medical work, and specially on the educational side of it, is not more but better, quality not quantity. A few schools equipped to give thorough instruction in scientific medicine will be of far greater value than many poorly equipped institutions. They will serve as worthy examples to be imitated by the Chinese, and such schools where the teachers are all Christians will be of immense value, directly and indirectly, as evangelizing agencies. We must raise the standard all along the line; the hospitals manned by one physician, the schools run by two or three teachers. Half-trained assistants were valuable and necessary, but passing phases in the development of the church and in the beginnings of medical practice in China. The Golden Age for China was not in the past, but is in the future, and we shall fail in our duty to the past and to the future, unless we properly meet our responsibilities of the present. The most important work before us as medical missionaries is that of education. The permanent value of the medical work of Christian Missions depends upon the character and the training of the men to whom we must in time turn over our work. In the matter of medical education the China Missions have a unique opportunity, by taking advantage of which an impress for Christianity can be made upon the coming medical profession of the nation. The people and the Government are friendly towards us, and at present we have the situation almost entirely in our own hands.

Let us take warning from the history of missions in some other lands and embrace this opportunity before it be too late. The opportunity of to-day may be the regret of to-morrow. Our Christian Medical Schools must be equal, if not superior, to any other schools, if they are to maintain a commanding influence. Students will naturally attend the best schools to which they have access, regardless of the religious beliefs or

unbeliefs of the professors. What will be the influence of institutions in which the teachers are non-Christian, or atheistic?

Have our Missions and Boards carefully considered the probabilities of the future, in their efforts to meet the conditions of the present? All are working and praying for the time when the evangelistic work shall be committed to the Chinese Church. But what of Christian medical work? The evangelistic work will, from the nature of the case, be committed to Christian preachers consecrated and trained for leadership in the church, but it is not necessarily true that our medical work and our hospitals will be handed down to Christian successors. There are many earnest Christian Chinese in our hospitals, or in private practice or government employ, who are very efficient so far as their knowledge goes, but they are not prepared to be the leaders in the coming medical profession of China. The world is advancing and so is China. We must face conditions as they actually are. In the practice of medicine the knowledge of the Bible will not take the place of the knowledge of the microscope, piety will be no substitute for pathology. If our Christian physicians are not scientifically trained they cannot occupy positions of influence in the New China that is to be.

It would be folly for the missions to continue the policy of multiplying centres for medical work when the old centres are not properly equipped, and when no adequate provision is made for continuity of succession under Christian management. We foreigners must go—Chinese will take our places. If we do not thoroughly train students in Christian institutions we shall not have successors of the spiritual and scientific qualifications necessary to properly carry on the ministry of healing in His name.

The cost in money and the number of men needed make it impracticable, if not impossible, for any one mission to undertake to establish and maintain a proper medical school; economy and efficiency alike demand union, and in all our plans let us seek for co-operation with the Chinese—as fast as is practicable putting them on our Boards of Management and upon our faculties. We must decrease while they must increase.

There are many other related matters with which it is not the province of this paper to deal—such as co-operation with the government, separate schools for women, the number and



location of schools, the language to be used as the medium of instruction, affiliation with Universities or Colleges, and other details. My effort has been to deal with general principles only—my plea is that by co-operation and concentration the China Missions may conserve and perpetuate the influence of medical missions, and make this branch of the work of permanent, and not simply temporary, value in the evangelization and regeneration of China. Now is our opportunity to influence the coming medical profession of a great nation. Such an influence will have an ever-widening range, and will, we believe, be used of God in the bringing of China into His Kingdom.

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## The Medical College

O. L. KILBORN, M.A., M.D.

**I**T is a truism that reproduction is essential to permanence and growth. Evangelists and educationists have long acted in accordance with this principle, in establishing and developing schools and colleges for the training and equipment of ministers and teachers. But only in recent years has it begun to dawn upon the missionary body that the same process is essential for the medical missionary, if his work is to be more than a foreign importation, whose growth is to be only in proportion to the increase in the number of foreign medical missionaries.

In 1912 it was remarked that in the absence of the foreign missionary, evangelistic work was carried on by Chinese ministers, evangelists and helpers; that schools were kept open in a state of greater or less efficiency by Chinese teachers; but that all hospitals and dispensaries were closed down. Medical work was dead, because the medical missionary was absent. We have thus far failed to reproduce ourselves.

If medical missionary work is to take root and grow, if it is ever to become indigenous in China, we medical missionaries must imitate our ministerial and educational brethren by establishing and supporting schools and colleges for the careful complete training of Chinese medical missionaries.

We must first convince our fellow-workers in our departments of the necessity of the medical college; that it is as necessary for the permanence of our department as is the

hospital. But our task is not limited to the field. For many of us are obliged still to labor with our Home Boards. It is not many years since we had to strive to convince our Home constituencies of the fact that medical missions are an integral part of the Christian propaganda. Now-a-days not many Mission Boards are so far behind the times as to fail to recognize this great truth. Now one more step in advance must be taken: they must be persuaded that the medical college is a necessary form of medical mission work.

Further, there is no other form of work which should lend itself so readily to co-operation or union among the missionary organizations at work in any one province or section of China. Except for the care of the health of the foreign mission communities, should we not put our energies into the organization and support of a medical college, rather than to scatter our doctors over the country, and to establish a large number of hospitals?

I would suggest the following policy:—first, the opening of one or several well-equipped hospitals in the provincial capital or other large centre; second, the organization of a medical college,—or the definite contribution of support in teachers or funds or both, to the nearest available medical college that has been already organized; third, the opening of hospitals in other central stations, as Chinese and foreign medical missionaries are available to take charge.

The highest praise is due to the consecrated energy and zeal which has resulted in the organization and efficient work of the medical colleges in Peking, Moukden, Tsinan, Wuchang, Nanking, Shanghai and Canton. In Chengtu we are still struggling to secure a sufficient number of medical men and women to act as teachers, in order to begin the medical department of the West China Union University. We have hopes of launching the new enterprise in 1914.

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## Medical Education:—A Revolution Necessary in Medical Mission Policy

THOMAS GILLISON, M.B., C.M.

**M**EDICAL Missions in China are to-day doing a two-fold work, viz., that done in mission hospitals, and that done in medical colleges. Roughly speaking, nine-tenths of our number are engaged in hospitals, and only one-tenth in colleges.

It is the purpose of this paper to show that the relative importance of these two branches is in the inverse ratio to the proportions named.

There may be some dissent from my conclusions; nevertheless, I believe them to be true, and it will be agreed that if adopted and acted on by the home Boards, such a course will amount to a revolution in medical mission policy, hence the title of this paper.

I purpose dividing my remarks as under:—

I. Present Conditions. II. Future Policy.

I. PRESENT CONDITIONS: 1. On the Field. 2. At Home.

1. The general condition in China to-day (very briefly). China has just passed or rather is now passing through the throes of a revolution. Whatever criticisms may be made—and it is so much easier to criticize a thing than to do it—I believe that the progressive, enlightened, and even Christian elements of this nation are coming to the front, and more, that these elements are seen to be essential to China's national safety and future development.

In medical science, China is far behind and she knows it. The need to-day is acute for properly trained men in all the public services, and in civil practice as well. Further, our mission work is regarded with favour by those in authority, and in no department more than in that of medical missions. During the revolution, foreigners and natives worked with a will in caring for the sick and wounded, whether soldier or civilian, and many from our colleges and hospitals went into the army as doctors, and did their best with the half training that most of them had received. Many of them still remain in the army, and China views with favour our medical mission work, and recognizes in us true friends and fellow-workers.

Let us now pass on to consider : The present condition of our medical mission work. (1) In hospitals. (2) In medical colleges.

(1) *Our Mission Hospitals.* Most of our medical missionaries are working in better or worse equipped hospitals scattered over this land. The Chinese themselves, too, have hospitals, but fewer and more scattered still, and in all, the hospitals are miserably inadequate to the needs of the 400,000,000 people of this Empire.

Plant all the hospitals and all the doctors in civil and military practice in Great Britain and Ireland, in the one province of Szechwan, and provide for the rest of China in the same proportion, and you have some idea of the goal to be reached.

Look, too, at our mission hospitals, crowded to excess, the medical missionary over-worked, having little time for careful study of the cases, for taking an interest in the individual, socially or spiritually (and this work is of the highest importance), for training dispensers and assistants, and so on. Then look at the crying need for institutions for the thousands of blind and maimed, for the lepers and insane. Truly there remains much land to be possessed, and who is sufficient for these things? Even were our hospitals multiplied ten-fold, they would still be woefully inadequate.

(2) *Medical Colleges.* What now of our medical mission colleges? I think there are some ten or twelve of these colleges so-called. But what are they, these institutions to which we give this exalted name? They are tiny struggling schools, threatening to die any year, if one of the teachers breaks down. Most of them have only two, three or four teachers, and the Union Medical College, Peking—one of the best staffed—is as Dr. Cochrane will tell you, in urgent need of reinforcement, in order that it may reach efficiency.

The strain is tremendous, the need clamant, and to meet it individual men are going beyond their strength, and threatened breakdown is the constant state of the staff. Students are eager to enter in large numbers. Fees are easily obtained, but the staff is unequal to the burden.

To pass on now to the homelands. What is the condition there?

2. *Present condition of Mission Boards at Home.* Nearly all missionary societies to-day are suffering both from a lack



of suitable candidates, and of funds to support them. Many of them are in debt. There are exceptions, but most of the societies have a hard struggle to maintain existing work. Appeals for increased help are met by a sympathetic letter, but the usual postscript is "*non possumus*."

I have great sympathy with the Boards and their much tried secretaries. They cannot give what they have not got. We look for the tide to turn, and for the money to flow in, and for the men to be willing in greater numbers to volunteer for this grand work, so far from its final accomplishment.

But what we have actually to deal with, is present conditions, and these are as I have described. This being so let us ask ourselves the question, What is to be done? What should our policy be in view of this stringency at home and pressure abroad?

We are brought now to our second main heading, viz :—

## II. OUR FUTURE POLICY.

One Mission Board, in the straits mentioned above, lately sent out a deputation, whose instructions were somewhat as follows :—"You are to go round the Field, and examine carefully all branches of the work, and to frame a policy which will secure greater efficiency without increase in expenditure of money or additions to the present staff."

Now what has been the result of such deputations in more than one mission, and in more than one department of mission work?

It has been to strengthen those departments which would make the work self-supporting, *i.e.*, to train Chinese pastors and teachers for churches, schools and colleges; to develop training homes for Bible-women and other departments of Christian work. In fact, so to labour that the burden that is too great for the foreigner, should be shared by the Chinese themselves.

What are we doing on these lines in medical missions? What of our future policy? It seems to me that we have been strangely short-sighted, satisfied in the good work we are doing, and leaving the future to take care of itself. The day has come for us to wake up. China is awake. Woe betide us if we remain asleep.

The true policy for medical missions to-day undoubtedly is to make provision for the future, as is being done in other



branches of mission work. To make the work self-propagating, to make it indigenous, is the true goal. The missions that are most advanced, most efficient, and strongest to-day, and those that can face the future with equanimity, are those that have acted most consistently on those lines; while those that have not done so, are like the five foolish virgins, no oil in their lamps when the crisis comes.

What then is the policy that we, as an Association representing the medical missionaries of China, should recommend? I have no hesitation in saying that we should recommend our Boards to prepare for the future by putting a greatly increased force into the training of men that are to be the Chinese medical missionaries of the future. In brief, our colleges should be strengthened, so that in the next ten years every mission hospital shall be supplied with at least one fully qualified Chinese doctor; and in twenty years there should be two such in each of the larger hospitals. It may be replied: "And where shall we be then?" "What of our work?" This is your work; so to plan that in process of development you may be done without. Our work is to make Christianity indigenous on Chinese soil, in Chinese hearts. I once heard in my own hospital, when I had done a simple act of kindness to one of the patients, another patient exclaim: "China has no such love as that." I deny the truth of this statement, though it was meant in love. China has this love, and it comes from the same source as ours, "from above," and it is for us to see that this divine love working through the "heart celestial" is allowed full expression. We want to remove from the Church in China the stigma of the term, "foreign religion," and we look for the day when we shall see the Church of Christ in China, not only with its own churches and schools, but with its own doctors, dispensaries and hospitals. And it is for us as true foster-parents to be preparing against that day. That will be a day of triumph, such as makes the heart leap with joy to contemplate.

Now, in the face of all this stringency at home, and an overworked band of missionaries on the field, how is this to be brought about? Where are we to get the strength to do this work? The answer is simply, "union." Coöperation,—every mission will benefit, every mission therefore should help. Larger missions should allocate one fourth of their medical

staff to the training of students in one of the ten already established schools, and each of these should have a staff of at least six foreign and four Chinese teachers. Sporadic teaching should be discouraged, except as preparatory for entrance to these colleges. Missions that cannot spare a man should make an annual grant. Promising students should be supported with the understanding that they will help with the five years in a mission hospital. Reasonable salaries should be given to graduates, and no more efficient band of Christian workers will be found than our Chinese medical missionaries. Those of us who have tried them, can amply testify to the truth of this statement. If I may be pardoned, I should like to mention our Union Medical College in Hankow.

Though a young school, with a very inadequate staff, we have trained eleven men, and of these eleven, ten are at work in mission hospitals. One has full charge of a hospital that was originally built for a foreign medical missionary, and the testimony of the clerical missionary of the station is, that Dr. Chou is a real colleague. There are four foreign representatives at this conference, who could not have been present but for the work being carried on by our graduates. In our school, too, we illustrate the principal of union, for we have grants from four missionary societies, teachers from two, and students from eight or nine different missions. There is no difficulty about union in our medical schools. Let the missions unite in providing an adequate staff and the cause is one that will so commend itself to men of wealth and missionary sympathy, that money for buildings and equipment will be forthcoming.

Let us then one and all unite our efforts and urge our societies to do the same, in order to reach the desired goal. It will mean self-repression that will be good for us. It will mean self-sacrifice and sinking of minor differences, all to gain the one goal—but it is worth gaining. I may not be here to see it, but I envy you who will. I have been a medical missionary for thirty years, but nothing has ever inspired me with such enthusiasm as the thought of this land of China supplied with Christian hospitals, manned by Chinese Christian doctors, supported by a Chinese Christian community, under the aegis of a Chinese Christian Church. May God speed the day.

And now I conclude with the request that, should you approve the main propositions of my paper, you appoint a sub-committee to draw up a resolution to the home boards, that shall go forth with the imprimatur of this conference, recommending them to support our medical mission colleges on a more adequate basis than formerly, as being the true line of advance in medical mission policy.—*The China Medical Journal*.

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## The Status of Union in Medical Work

D. DUNCAN MAIN, M.D.

**F**OR some years now the subject of union in medical work has been before us, medical missionaries, who are especially interested in it. And it has been more or less discussed in several quarters, but so far nothing very definite has been done, although we are all practically unanimous in the opinion that it is the right thing, and are prepared heart and soul to go in for it, and we recognize the need of it, and believe that now is the time to take practical steps towards union in this branch of Christian work, which perhaps is one of the branches in which union is more easily brought about than in some of the others. The union in medical educational work is progressing rapidly, and very satisfactorily, and we ought to find it even easier in purely medical work. So far as I have been able to find out, union that exists in medical work is chiefly, if not only, the union that follows the union in medical education, which the readers of the RECORDER know is an accomplished fact, in Mukden, Peking, Tsinanfu, Nanking, Hankow, Foochow, Canton, etc. And as the union in medical education advances, the union in medical work must also more or less follow suit. As a matter of fact there are very few places at present where more than one Mission has medical work going on; so there has been, so far, little or no demand for union along this line. The work has been so great and the workers so few and the places where they have been working so isolated, and distant from each other, that union more than in spirit has not been possible. As regards Hangchow, which is to be affiliated in medical education work with the medical department of the Nanking University, we have a union of sorts;

that is, the C. M. S. undertakes to do all the medical work for the various missions working in this city and district, so that it is not necessary for another Mission to establish hospital work here, but if it so desires in another centre where there is greater need. This is because there has always been here a distinct policy of the various Mission Boards, not to overlap in medical work, and the plan has so far worked very well; but with our Medical School becoming an important centre for clinical instruction, in connection with Nanking, and in consequence thereof a large increase in our work, we would welcome help from other missions, both in teaching and in clinical work, although we should be very sorry to see a sister mission plant down another hospital in this city while there are many large towns without one. It is to be very much regretted that where one mission is doing the work, and doing it well, that another mission, without consultation, form, or ceremony, comes in and immediately begins a rival or rather a similar work, instead of going to a city or town where no medical work is being done. Surely the day for this kind of thing is past, and surely it is a great pity that there should be any place in China where there are two or three hospitals near or comparatively near to each other, all more or less undermanned, and all doing general medical mission work. In the interest of economy and efficacy these should unite, or specialize, and one attend to the men, while the other attends to the women and children. Wherever possible small and poorly equipped hospitals should unite to form one strong and thoroughly equipped and manned institution, so that work done in the name of Christianity may be worthy of it. Of course, it is understood that where there are two hospitals working in close proximity to each other, the smaller and feebly manned should join the larger and well equipped, and not vice versa. I am averse to the kind of union, merely for union's sake, that calls upon a large and old established and thorough-going hospital to shut up, and join a smaller and badly equipped institution. Union for strength, continuity, economy and proficiency, is what we want, and that can only be had by the importance and the object of the work having just consideration.

So far as I can ascertain there are no delicate and difficult points to overcome; the general feeling is that the difficulties have been marvellously surmounted. Events are tending to-



wards union and the optimists are on the right side. It is the great problem of the present and the future. There may be a few obstacles to be overcome before the goal is attained but I think the goal is not far out of sight. There are no special solutions to call for settlement before fusion is possible, nor concessions of fundamental principle, without violation of cherished convictions, to be made. There is in China the atmosphere which favours union, and we are more and more drawing nearer to each other along *all lines* of missionary work, and the feeling is growing and growing rapidly, and yet healthily, that the sooner union comes in *every form* of Christian work the better.

The time has passed for individual missions to erect and staff the large hospitals and colleges that are now called for to meet the exigencies of the times, and all the Missions working in certain prescribed areas should unite their forces in the erection and support of huge hospitals in central positions, with Colleges attached, if not to all, to those approved of by the China Medical Missionary Association. It would mean an immense saving of men and money and would avoid a great deal of waste of time and energy. It would straightway improve the work and increase the staff by putting a stop to the plan by which three doctors run three hospitals, as well as do an out-patient dispensary work, which if put together would not be too much for one man with capable Chinese assistants. The general feeling of all the medical missionaries in China is, that they are prepared to join any union scheme that promises to be a success. To do the great work that is now before us in China satisfactorily and successfully, there must be co-operation. The chief considerations for union are economy, efficiency, continuity, and the guarding against the dissipation of energy. The time has now come when we must emphasize our agreements, minimise our differences; in essentials be one, in non-essentials be charitable, and where co-operation is possible, we must make a determined stand for it. There is no room for the spirit of rivalry for those who are all one in Christ Jesus, and body and soul for the immediate development of medical work and colleges in China. We believe the Church of Christ is alive as it has never been before to the magnitude of this work. And no one can read the signs of the times without recognizing that great issues are at stake. Never before have medical missions in China been face to face with such urgent respon-

sibilities. Every doctor pleads for help to meet the marvellous opportunity.

In closing I should like to say a few words (although they may be a little off the subject) about Hangchow, which has always been a city where the spirit of unity has been preserved. The missionaries have never been anything but a big family, kindly knit together. People cannot live in a small community like this, meet each other at weekly prayer meetings, and Sunday services, and conferences, nurse each other when sick, and not get drawn together in a very real way, so that when practical co-operation is called for, no one is found wanting. Union of workers always calls for unselfishness and a willingness to take the humble position, and if need be lose oneself, and one's own special part of work, for the good of the whole, and the whole is always greater and more important than the part. It is wonderful how God is enabling the missionaries, all over China, to come together, leaving behind the thin shell of denominationalism, to work for "the unity of the spirit in the bond of peace" and to be "all one in Christ Jesus." The call of God is surely to go forward on union lines, on a union basis, and we are truly desirous of seeing all causes that would separate or tend to separate removed. The spirit in which all negotiations for union have been conducted in the past is in itself a guarantee for the eventual success with which all union loving missionaries hope these negotiations will be crowned. The opportunity is urgent, the crisis is pressing, and the preaching of Christ and healing in His name are *the needs* of the country. It is a living Saviour China wants, and God always blesses the healing art and preaching of Christ and His gospel. There is no use of wasting time discussing the rites and ceremonies of worship. The Chinese will settle that for us in due time. Let us be united and up and doing, and preach a living Saviour to lost sinners, and may our preaching not only be the putting together of words, but the living of a life after the Master's example in healing, teaching and preaching, and going about doing good, and adhering to the first principles of New Testament spirituality.

## Education and Sanitation

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**I**T is clear that health and energy are necessary for making the best use of life. Knowledge of the laws of health should, therefore, form a fundamental part of education.

Strange as it may seem, the classical scholar, the highest pinnacle of education as still acclaimed in both East and West, scarcely ever knows anything of the structure and functions of his own body. The aim of education is, however, rapidly changing. With the replacement of purely literary education by science, a different standard of intelligence is being formulated. This will enable people to get into better touch with their environment and so make the attainment of health comparatively easy. The enormous quantity of preventable disease, with resulting suffering and economic loss, in the most civilized countries, is a sad commentary on the comparatively low degree of real education that is extant.

During the last fifty years the methods of education have changed more than during the previous five centuries, and the same applies to the progress in the study of disease. Both are, however, due to the same cause, namely, the recognition that science is the main source of knowledge. The study of disease may be divided for practical purposes into (1) the cure of diseases, and (2) the prevention of disease. The former remains largely an art, the latter is almost wholly scientific; and it is in preventive medicine that the greatest progress has been made. As an instance of this we may take as the four best established specific cures in all medicine, namely, iron in anæmia, mercury in syphilis, anti-toxin in diphtheria, and quinine in malaria. None of these have markedly lessened the prevalence of the diseases cured. There is only one way by which disease can be limited and that is by attacking the cause and resisting its spread. For example, take the greatest sanitary problem which at present faces the world, the prevention of tuberculosis. Perhaps no disease under the sun has led to so large a consumption of drugs. As a rule the more incurable a disease, the greater the number of alleged cures foisted on a gullible, because ignorant, public. The prevention of the disease will be rapid and effective when the fact is recognized by all that nobody gets consumption otherwise than from another con-



sumptive; mainly by inhaling tubercle bacilli sent out from the lungs of a consumptive living or working near. The spitting nuisance is relatively unimportant from the point of view of spreading consumption. The consumptive is the direct danger and it is the fresh germs which are given out that sow the contagion. Once the spit is dried the germs are mostly dead. It is obvious, therefore, that the main thing is to obtain fairly complete separation of infective consumptives. Now this cannot be done until the value of the measure is understood by the mass of the people. Education of the masses is essential to effective sanitation. Law and force is one thing and the intelligent understanding and co-operation of the people is another: and there can be no doubt that the intelligence of the people is of infinitely greater import in matters of health.

Regarding the relation of the public to the medical profession, it would appear desirable that there be more demand for teaching and less for drugs.

In China, where man seems to be more or less a weed, it may be asked whether it is desirable to still further increase the population by greater attention to health matters. Apart from humanitarian principles it may be held that modern sanitation will increase efficiency. And efficiency is, after all, the criterion from every point of view.

Sanitation is a necessary result of education along modern lines. Science is organized knowledge of nature and its laws. The closer the communion with nature the easier it is to ward off diseases which are mainly due to living organisms parasitic on one another. To defeat an enemy it is necessary to know his strength and habits. The organisms parasitic on man are mostly within the purview of a section of nature study—the biology of the so-called lower organisms. These have been studied for the last fifty years by men of science and the main results should now be in the possession of every educated person. Education, therefore, and health are interdependent. China has wiped its old ossified narrow literary education clean off the slate, and, like Japan, is devoting its attention to education founded on science; so that there is every likelihood that the country will gradually come alongside the home countries, which have had fifty years' start in what constitutes real education. And, as a result, will come health and the sweeping away of an enormous amount of suffering and economic waste which results from ignorance and neglect of the laws of nature.



## The Work of the Catholic Church in China

JOSEPH DE LA SERVIERE, S. J.

*The Oxford and Cambridge Review.*

**A**T the moment when that vast empire is struggling in the throes of an upheaval which may ultimately have an alarming effect upon international politics, it may be interesting to inquire into the actual condition of the Catholic Church in China, the influence it at present exerts, and its prospects in the future.

In my endeavour to answer these questions I shall base my evidence almost exclusively on the example of one apostolic vicariate, namely, Kiangnan, which is, however, the most important, whether we consider the number of the faithful it contains, the extent of territory it embraces, or the multiplicity of forms in which its religious activity is manifested. Its principal Catholic centre is the great city of Shanghai.

The second half of the eighteenth century dealt a death-blow to Catholic missions. There is no need for me to here recall the disastrous bickerings which took place among missionaries on account of the "Question of Chinese Ceremonies," the heart-burning caused among Christians of the upper classes by the decisions of Clement XI and Benedict XIV, however justifiable they may have been from the doctrinal point of view, or the persecutions which marked the reigns of Yong-cheng (1724—1732) and K'ien-lung (1746 and following years). The *coup de grace* to Chinese missions came in the suppression of the "Company of Jesus," to which they owed the majority of their active workers.

For more than fifty years the Chinese Church suffered from a dearth of priests, and the only wonder is that it survived at all. During the first three or four decades of the nineteenth century, the influx of numerous missionaries belonging to eleven distinct religious societies and to six nationalities enabled the conquest of China to be recommenced with resources far more abundant than ever previously. But the methods were entirely different to those hitherto employed.

At the present day it may be roughly said that there are no Christians among the mandarin classes. By the mere fulfilment of their official duties, they would be compelled to perform certain acts forbidden by Rome. . . .

It goes, of course, without saying that even in Shanghai itself and its immediate neighbourhood, and in the interior naturally far more so, the Chinese Catholics of large or even moderate affluence are the exception. In China, as everywhere, the expression *pauperes evangelizantur* is no empty form of words. The bulk of our Catholic population is made up of the tillers in the old-world paddy-fields, the toilers in the modern factories, day-labourers and strugglers of all sorts, small shop-keepers, fishermen, and canal boatmen. If we except the too numerous backsliders in Shanghai and the circumjacent Christian communities, defections due to the baneful influence of the "Far Eastern Babylon," we may say without exaggeration that for morality, observance of the sacraments, and attachment to religion, this population compares favourably with the most fervent amongst our ancient Christian countries. In 1909-10, when I visited the mission, it counted 193,498 baptized adherents. The number of annual confessions was 121,591; the number of annual communions 113,984; the number of confessions of devotion 626,004, the communions of devotion 948,735. I think that any priest who has had any experience at all of the cure of souls will find these figures satisfactory.

I shall always retain a delightful recollection of my excursions amid the villages in the neighbourhood of Shanghai. Sometimes the Christian peasants are grouped apart, and their communities, numbering 300, 800, or 1,500 souls, governed, as far as their temporal interests are concerned, by local notables styled "administrators," remind one of our most flourishing parishes in Brittany or Flanders. At other times they live in the midst of the pagans to whom they are an object of respect. . . .

The Catholic population in Kiangnan is made up of two perfectly distinct elements. Two-thirds of the faithful are "old Christians," descendants of the seventeenth and eighteenth century converts. Their ancestors have braved a hundred years of violent and vexatious persecution, and survived an even more dangerous predicament—namely, the almost utter lack of priests from the time of the suppression of the "Company of Jesus" down to the middle of the nineteenth century. Supported only by catechists and celibate women-workers, who christened and taught the children, ministered to the dying and watched over the recital of prayers in common, they remained loyal to the Church, and when new missionaries appeared to

carry on the work of their mighty predecessors, they were astonished and overjoyed to discover that the foundations still stood firm and were strong enough to support the new building which it was their task to undertake.

These old Christians are characterized by deep faith, strict observance of traditional customs, and a lavish spirit of charity, which it often requires some exercise of authority to keep within bounds. Their missionaries are wont to tax them with a certain narrowness of ideas, which is liable to render them indifferent as to the conversion of their heathen fellow-countrymen. They are somewhat tainted with the spirit manifested by our own medieval forefathers in their attitude towards Jew and Mussulman, and are too prone to regard the heathen as a despicable and sinful mob marked out for perdition, with whom there should be no intercourse. Whence the singular fact, so often noted, that conversions are relatively rare in districts inhabited by old Christians. . . .

The second category of Chinese Catholics consists of new converts from paganism. These include, in the first place, foundlings abandoned by their heathen parents, who are taken up and cared for in the mission orphanages. Whatever may be said by travellers, who know little of China beyond the Treaty Ports, infanticide and the exposure of new-born children, especially girls, are still the common practice in certain provinces of the Middle Kingdom, and this to an extent utterly unknown in Christian countries, even where depravity reaches its maximum.

It was in order to save the small defenceless victims of this abominable practice that the Mission of the Holy Childhood was founded in Paris in 1843, a mission familiar to all French Catholic children, whose modest alms, taken in the aggregate, annually afford salvation of both body and soul to nearly a million Chinese infants. The Christians of China themselves pursue this labour of charity with whole-hearted zeal. In the country districts they are ever on the look-out for abandoned children. As soon as they learn that a numerous family has been blessed with the birth of a little girl, they knock at the door, often buy the new-born babe, or obtain it as a free gift. No sooner is it in their hands than it is wrapped in swaddling clothes, laid in a basket, and conveyed to the nearest orphanage. There one of the women-workers above mentioned, or of the catechists, christens the little foundling and, if it is likely to



live, it is entrusted to a wet nurse in the country. Once it has been weaned, it is brought back to the orphanage, there to wait adoption by a Christian family. This charitable work is held in high honour in divers parts of China and even the poorest are eager to take their share in it. It is no uncommon thing to find on a fisherman's boat, or in a poor mud or reed hovel, two or three such *yamilons* (stranger children) who have come to swell the already numerous home-brood, and who are treated on terms of absolute equality. Sometimes they come in for more than their due share of petting. Are they not God's children?

In other districts, where adoption is not customary, the tiny fosterlings of the afore-mentioned missions are kept in the orphanage until they have completed their apprenticeship. They are all taught some sound calling, and they do not quit its hospitable roof until armed at all points for the struggle of life. Every tourist who has visited Shanghai cannot fail to know the great orphanages at Zikawei started by Cook as one of the principal "attractions" of the country. The girls are turned out excellently trained for housework, or as sempstresses, washer-women, embroiderers or lace-makers, while the boys have the choice of a dozen callings. All receive a sound Christian education, and as a rule become the founders of estimable families. They are welcome in the workshops, stores, and factories at Shanghai, for their professional skill stands in high repute and their probity is even more renowned. I shall never forget my impression on visiting the Christian village at Zikawei, peopled entirely by those brought up under the guardianship of the Mission of the Holy Childhood. The cordial welcome and cheerful activity of these people, who owe everything to the Church, are things to be remembered.

Thousands of Christians are thus yearly added to the Church of China, thanks to the charity of our children here at home, which has snatched them from the jaws of death. But the real progress of that Church is in the main part due to the conversion of adults. And this is the question which interests us beyond all others.

During the course of the nineteenth century the work passed through many varying phases. Until the time of the Chino-Japanese war (1895) the history of the evangelization of pagan China is one of heroic endeavour and sacrifice lavished unstintingly by the various societies of missionaries, but, it



must be admitted, with relatively meagre results. Although the number of missionaries available was twenty times greater than in the days of Ricci and Verbiest, and although the annual grants of the Society for the Propagation of the Faith and the Mission of the Holy Childhood were quite assured, although the support of the Consuls and the French Legation at Peking was constantly forthcoming, results could not be obtained in any way comparable to those achieved by the missionaries of the seventeenth and eighteenth centuries who enjoyed no such resources. "The conversion of China," wrote a missionary in the Far East in 1908, "is a grave and painful problem." According to the data<sup>1</sup> furnished by the same author the number of Chinese Christians, 240,000 in 1848, had not doubled in fifty years. There were still only 472,000. A missionary who filled important positions in Kiangnan wrote in 1900: "In appearance the results bear no proportion to the expenditure of human effort. The number of churches has trebled, the number of missionaries has increased sixfold, whereas the number of Christians has scarcely doubled." The same was true of almost all the missions in China.

Many reasons could be put forward to explain this relative powerlessness to win any hold upon the great masses of the heathen. In the first place, the lettered classes, amongst which the earliest missionaries had found their most able auxiliaries, were now closed to Christianity. Again, the Chinese people were incensed against the Christian nations who had imposed bitter conditions upon them after the "opium war" and its corollary, the expedition of 1860. As a consequence, much prejudice was felt against missionaries, who were almost all Europeans. Again, the American, English, German, Spanish, French, and Portuguese population in the Treaty Ports furnished a bad example, their morals and their attitude towards the natives not tending to promote respect for the religion which they professed. Perhaps the greatest stumbling-block of all lay in the underhand malevolence of almost the entire mandarin body, sworn foes of the religion of the "Western Devils." For more than fifty years, despite all treaty engagements, any Chinese who allowed himself to be converted was pretty certain to be exposed to a veritable system of domestic persecution, and to the covert hostility of everybody in the remotest degree connected with the existent officialdom. All these causes combined furnish but too clear an explanation of the

slowness with which the number of conversions increased in the Celestial Empire throughout the nineteenth century.

For the past twenty years progress has been accelerated and has now become most gratifying. The subjoined table, based on the figures of Father E. Moreau, Keeper of the Records of the Kiangnan Mission, is more eloquent than any commentary.

PROGRESS OF CATHOLIC MISSIONS IN CHINA, 1889-1909.

Provinces.	Years.	Christians.	Provinces.	Years.	Christians.
1. Shansi	1889	14,980	12. Kwangsi	1889	1,192
	1909	37,060		1909	4,277
	increase	22,080		increase	3,085
2. Shantung	1889	17,765	13. Kwangtung	1889	29,047
	1909	88,447		1909	58,917
	increase	70,682		increase	28,870
3. Shensi	1889	29,048	14. Kweichow	1889	16,625
	1909	36,605		1909	25,728
	increase	7,557		increase	9,103
4. Fukien	1889	36,692	15. Macao	1909	30,347
	1909	52,728	16. Manchuria	1889	13,025
	increase	16,036		1909	42,704
5. Honan	1889	7,900		increase	29,679
	1909	25,053	17. Mongolia	1889	19,723
	increase	17,153		1909	49,535
6. Hongkong	1889	6,800		increase	29,812
	1909	14,945	18. Szechwan	1889	82,879
	increase	8,145		1909	106,644
7. Hunan	1889	5,146		increase	23,765
	1909	11,223	19. Chekiang	1889	7,332
	increase	6,077		1909	28,280
8. Hupeh	1889	24,566		increase	20,948
	1909	58,589	20. Chihli	1889	95,892
	increase	34,023		1909	282,887
9. Kansu	1889	1,500		increase	186,995
	1909	4,494	21. Thibet	1889	1,204
	increase	2,994		1909	2,417
10. Kiangsi	1889	17,781		increase	1,213
	1909	43,505	22. Yunan	1889	10,252
	increase	25,724		1909	11,305
11. Kiangnan	1889	103,315		increase	1,053
	1909	184,364	Total	1889	542,664
	increase	81,049		1909	1,200,054
				increase	657,390

The forward movement shows as yet no sign of abatement. "The annual increase in the number of Catholics has for several years past," writes a vicar-apostolic in China, "exceeded 50,000. Last year it rose to 84,000, and this year it will reach 100,000.".....

It goes without saying that amidst the multitudes craving admission to the Church there are very mixed elements and

motives of the widest variety. Hence arises the necessity for the most searching tests before baptism can be vouchsafed, unless we would expose the sacrament to manifold profanation. These tests constitute what is termed the "catechumenate." Each mission observes its own methods as regards this point of capital importance, since upon its success depends the cohesion of these young Christian communities. Even in one and the same mission the methods vary, according to the social conditions, the degree of education, and the manners and customs of the people. Let me be permitted to describe briefly the organization as I have seen it operating in those parts of the Kiangnan Mission, boasting the greatest wealth in new Christians.

Admission is generally refused, except of course when there is danger of death, to an isolated individual, or even to a family which after baptism would relapse into purely pagan surroundings with great risk of being led astray. When, therefore, the heathen pray for permission to "study religion," they are requested to bring with them a certain number of persons from their village, and when a nucleus of five or six families has thus been got together, a catechist, specially trained for this delicate task in one of the normal schools of the missions, comes and takes up his abode in the village in question. There he teaches the children, and in the evening, when the day's work is done, he repeats prayers and catechism for hours together to the aspirants for baptism. It is a condition that, before being inscribed on the register of catechumens, the candidate must have caused to disappear from his dwelling all ancestral tablets and grotesque *poussehs*, and have substituted for them a crucifix and pious images.

As soon as some of his pupils appear to him to have sufficient knowledge of the first principles of religion and "ten prayers" (Pater, Ave, Credo, Confiteor, Commandments; acts of faith, hope, charity, contrition; sign of the Cross) the catechist presents them to the missionary. The latter satisfies himself as to the correctness of the report made to him and subsequently admits such as have satisfied him to a "close catechumenate," a veritable retreat serving to prepare the candidates not only for baptism but first communion. It is, indeed, the custom of the Kiangnan Mission to admit into the Church only responsible adults who are fully instructed, and fitted for Christian life in its entirety.



For several weeks the candidates for baptism live thus, far from their native village and close to the church in which they daily hear Mass; the men are boarded at the boys' school and the women at the girls' school, and, when it is within their means, are required to make some slight payment. Otherwise they are kept at the expense of the missionary, and their upkeep makes a serious drain upon his income. Every day these aspirants are three or four times catechised by the priest, or his aids, and they are likewise daily subjected to an examination which enables the Father to judge the progress their instruction has made and their state of soul. The rest of the day is spent in chanting those beautiful prayers so dear to us Christians. I have several times been present at the examination of such neophytes, and I may go so far as to say that their knowledge was superior to that possessed by many a peasant or workman of kindred position in our old Christian countries.

As soon as some of the candidates have satisfied the requirements, they are admitted to baptism and then to their first communion; they receive the scapulary and return to their native villages full of a happiness the outward signs of which are deeply touching. They almost always become bearers of light to those among whom they live, and take pride in bringing numerous families to the missionary. It is thus that in the single prefecture of Siu-chow to which I allude, over 30,000 Christians have joined the Church since 1884, the year when the missionaries began the evangelization of the land.

Other missions admit candidates to baptism with far greater ease, and then the course of instruction must be pursued until first communion. Others know nothing of "closed catechumens," and the missionary proceeds from village to village, remaining in one place long enough to examine the pupils presented by the local catechists and completing their instruction.

This study of the work of the Catholic Church in China would be incomplete were I not to make some mention of two questions which have been hotly debated for some years past: the native clergy question and the school question.

That the first duty of the Far Eastern missions, as indeed of all other missions, should be the establishment of an indigenous clergy, strong in number and carefully trained, nobody can for a moment doubt. The necessity is manifest. Such a clergy will be able more readily than the European priests to get into touch with the native, and will not be the object of



the same prejudice. Being used to the climate and life of the country the native priest will ordinarily be able to support better than a foreigner the killing fatigue and hard regimen which are generally the portion of the up-country missionary. Should a persecution arise resulting in the murder of the foreign priests, as was the case in Japan in the seventeenth century, the native clergy still remain, easily escaping detection and continuing the work of God in the expectation of better days.

But in order to be a help and not an obstacle to evangelization the native clergy must undergo a most thorough training. The native priest is required (and rightly so, for on this depends his apostolic influence) to observe the full discipline of the Latin Church, and in a country where the enervating climate and state of morals brought about by paganism are particularly dangerous sources of temptation, priestly chastity is more difficult than elsewhere.

The natural aversion of the "Yellow" man for all that comes from the West would readily incline him to schism and rupture with Rome, and the constitution of national churches, had not very sound theological studies inured him to the Catholic doctrine.

If the native clergy are to be fitted to carry on the work of God, they must submit to a slow and austere education of their will-power, and their intelligence must be intensely cultivated, all of which means much time and patience with the inevitable consequence that such a body of clergy can only be very gradually called into existence. It can only be recruited in Christian families whose belief has persisted through two or three generations. They alone have acquired those deep-rooted habits of faith, piety, and moral discipline which lay fast hold upon a child in his tenderest years and render him competent to hear the call of God. In countries which have been but recently laid open to the Gospel, we cannot, therefore, expect before a certain number of years have elapsed, that there will be any priestly vocations. The 30,000 converts in the Siu-chow prefecture, to whom I referred above, have not yet yielded a single priest. Roughly speaking, the entire native clergy attached to the Kiangnan Mission are drawn from the immediate neighbourhood of Shanghai, where Christianity is of long standing.

The establishment of a native clergy also involves costly and protracted studies, yet without such studies the situation

of a priest in a mission country would be one of extreme peril. In Kiangnan, the child, after he has gone through the elementary study of the catechism and of the Chinese characters—an education which he receives in his village prayer-school or in the central school of his section—is sent as a "Latinist" to the Zikawei College, where, like his comrades destined for a worldly life, he pursues, as far as is practicable, his Chinese classical studies. To these have been lately added elementary notions of the so-called European sciences. His education is also supplemented by a first grounding in Latin, which is the key opening to him every branch of sacred knowledge. He thus spends five or six years. Towards his seventeenth or eighteenth year he is admitted to the Seminary of the Vicariate, the seat of which is likewise at Zikawei, within a few steps of the college. Here he passes three years in completing his Latin studies, for it is essential that he should be able to understand and write the language of the Church fluently. Chinese studies now recede into the background, although a certain time is allotted daily for composition and for reading the classics.

Next come two years of scholastic philosophy in accordance with the syllabus in vogue in the Scholasticates of the "Company of Jesus", except in so far as regards the mathematical and physical sciences. After this the seminarist leaves Zikawei for two or three years, being almost always sent on outpost duty and acting as a catechist, schoolmaster, or account-keeper under some European missionary. This is a valuable period of initiation into the work which his future apostolate will entail upon him, and it also affords a useful means of putting his vocation to the test. If he comes through the trial successfully, he returns to the seminary, being now aged twenty-four or twenty-five, and commences his course of theology, which is spread over four years. The "scholastics" of the "Company of Jesus" who have come out on mission-work after the completion of the philosophy course in Europe follow the same lectures as the Chinese seminarists, and the resultant spirit of emulation is highly beneficial to all.

The call to orders takes place in the fourth year of the course of theological studies. It is thus rarely that a seminarist in Kiangnan receives the sacerdotal unction before the age of twenty-eight or thirty, and before this time he must have been subjected to an educative process extending over nearly twenty years. That many grow faint-hearted during the weary journey,

or turn aside towards a secular career, or limit their ambition to becoming useful auxiliaries of the missionaries as catechists, teaching brothers, or lay-brothers, can cause no surprise. It is, indeed, what is expected.

Other missions prescribe for scholars a less lengthy and less vigorous education and admit them to the priesthood as in Europe, at the age of twenty-five or thereabouts. But the idea that a native clergy can be formed by a training inferior to that undergone by European priests is almost universally rejected and has been condemned by several documents of the Propaganda.

The result is that even nowadays indigenous priests are in a minority in almost all the vicariates. In Kianguan, which boasts the richest percentage, there were in July 1910 seventy-one native priests (forty-seven secular, and twenty-four Jesuits), as against 133 European (all Jesuits). In the missions of longest standing the proportion will doubtless soon be changed, thanks to the most gratifying increase shown every year in the number of ecclesiastical vocations.

This slow progress of the native clergy, even in the most ancient and flourishing missions, has often been made the subject of adverse comment by ecclesiastical writers affecting the Far East. They have even gone so far as to reproach European missionaries with their lack of zeal in recruiting and training their Chinese auxiliaries, owing to their anxiety to render themselves more indispensable, and they have accused them of shutting their eyes to the very real qualities which, in a great number of cases, rendered the Chinese eminently worthy of the priesthood. I trust that the foregoing pages will have gone far to elucidate the complexity of the problem.

Many have likewise expressed astonishment that so few native priests have been raised to the highest ecclesiastical dignities, and have been fain to see in their exclusion therefrom a consequence of European prejudice against the so-called inferior races. In the case of China the rejoinder is as simple as it is clinching. I will quote the words of the vicar-apostolic, whose work I have already had repeated occasion to cite: "We are asked why we should still have missions and why not a purely Chinese Church and a Chinese episcopate. Because—the reason is emphatic and frees me from the necessity of indicating others—because the native clergy in China have no official existence, no legal status."



Had he beneath his crozier more than 200,000 souls, a Chinese bishop would still be on his knees before the humblest mandarin, a mere police sergeant perhaps; on his knees and under threat of the "leathern straps" and bamboo rods, the Chinese bishop would have to crave freedom to exercise his ministry and defend the rights of his flock. Under such conditions I do not imagine that a single intelligent Chinese Christian would, at the present juncture, desire to have a Chinese bishop.

Another question very much to the fore is that of the schools. The revolution, which is at the present moment triumphant in China, had its origin in the schools. The anti-dynastic movement which the imperial Government was unable to stem was stimulated into being by students back from Europe, America, and Japan, and by former pupils of the more or less Europeanized universities and colleges. Moreover, in China, as everywhere else, to control the schools is to control the future. And what has the Catholic Church done in this direction? Little enough, it must be admitted, if we compare its educational achievements with what has been accomplished by the Protestants. This contrast finds its explanation in the exigencies of a direct apostolate among the Chinese masses. Catholic missionaries have been anxious in the first place to come to the help of the almost abandoned native Christians and to win the millions of pagans contained in the smallest of the apostolic vicariates. The only schools which they have universally established are the "prayer-schools," in which the Christian children learn the catechism, the sacred formulæ, and some usual Chinese characters; normal schools for the training of catechists and Christians of higher rank, and seminaries for the education of the native clergy are also to be encountered everywhere. In both the elementary and normal schools pagan pupils are frequently admitted. Certain missions in which there has grown up a Christian elite, have opened for its benefit, colleges which are very nearly always under the direction of congregations of teaching brothers. Of these colleges some confine themselves to giving a Chinese classical education supplemented by a few primitive notions of "European knowledge." Others almost entirely eschew Chinese studies and follow European, and generally English curricula. The same applies to the education of girls. . . . .



Five miles from Shanghai is the Chinese college of Zikawei with 289 pupils, 105 of whom are pagans. They all receive a classical education based upon the official curricula, and also some notions of European sciences, equivalent more or less to those taught in the grammar classes of French secondary schools; 107 pupils learn also English, 53 French and 39 Latin (with a view to the seminary). In Shanghai itself there is the college of Saint François Xavier, run by Marists, and having 685 pupils, of whom 270 are Chinese, amongst whom are 230 pagans. The studies are organized according to the curricula of the University of Cambridge, of which the pupils take the examinations.

For girls there are corresponding institutions under the direction of the nuns known as "Helpers of the Holy Souls." At Zikawei, 163 Chinese pupils, all of whom are Christians, receive a sound classical education, and are, moreover, initiated into the European sciences besides acquiring other polite accomplishments. In the two Shanghai convents a good European education is given; they contain 301 and 416 pupils respectively (of whom 120 are Chinese girls).

Finally, during the last few years, a double experiment in higher education has been attempted. The "Dawn" (Aurore) University at Shanghai (for young men) has 150 students, almost all of whom are pagans. During the first years the teaching is in Chinese, but subsequently in French. All students also learn English. The programmes correspond with those for the French *Licence ès-Lettres* and *Licences ès-Sciences*. The "Morning Star" (Etoile du Matin) University at Zikawei (for women) is open only to pagans (117 students). This twin university, judging from recent events, appears to be destined to enjoy a brilliant future. In 1910, by an act of benevolent tolerance, students at the "Dawn" University were permitted to sit for the entrance examination at the Peking University. About ten ventured to do so, and all came out respectably high on the list, one of them securing the first place.

Even the educational work performed by Catholics is inferior to that of the Protestant missions, if not in so far as regards the value of the secondary and higher education given, at all events in respect of the number of institutions and students. Nanking, the southern capital, and such provincial chief towns as Soochow and Nganking possess no higher

Catholic educational establishments than elementary schools, whereas the Protestant missions have everywhere founded magnificent institutions to which students flock by hundreds. In other vicariates the disproportion is even more striking still.

We are thus faced with a serious shortcoming in the otherwise splendid work accomplished by the Catholic Church in China. It is high time that it should be remedied. The upper classes in China are inclining more and more towards European studies, and if the Catholic schools do not in all grades furnish them with the teaching they require, they are bound to turn elsewhere and to lapse into rationalism as has been, alas, the case in Japan.

This, then, is the situation in which the revolution has found the Catholic Church in China. There are about 1,500,000 of the faithful, recruited especially amongst the humblest classes, but forming a Christian aristocracy which is raising itself higher, thanks to its industry, honesty, and intelligence, and is already capable, in more than one province, of exerting very real influence. Everywhere there are signs of genuine progress, especially in the sea-board provinces where intercourse with Christian nations is more frequent. Very interesting—but, unhappily, too rare—experiments in education of all degrees have been made. Much admirable work has been done in the way of hospitals and other charitable assistance, and has enlisted wide sympathy even in pagan circles. . . . .

One of our best Christians in Shanghai who, during the by-gone months, has been living on terms of intimacy with those who control the fate of the new Republic, asserts that among them there are many upright souls, capable of all truth. Others, who are equally well placed to observe, are more pessimistic, and declare themselves painfully impressed by the self-sufficiency, levity, and incapacity of the literati of the new school whom the revolutionary tide has swept into the leading ranks. Amid such discrepancy of opinion the future alone can say whom we should believe. In conclusion, it would seem certain, as has been said by one of the most distinguished among the heads of the Church in China, that "the Catholic Church has not yet said its last word in the evolution of China, and has every hope of playing therein a part which shall prove excellent."





THE LATE MISS J. BECKINGSALE.,



### In Memoriam.—Miss J. Beckingsale.

**T**O attempt to compress into a page or two any adequate account of Miss Beckingsale's life and work amongst the women and girls of Shensi, seems an utter impossibility. My thoughts travel back over 14 years, to her first letter of welcome to a new-comer, on to our "Goodbye for a few months!" last November; and through all the intervening years, with their hours of toil and of leisure, their joys and sorrows, pictures and memories are called up that will never fade from mind and heart.

It would be difficult to imagine one better fitted by natural gifts for the work to which God so clearly called her. Her special mathematical bent, and her scientific studies, whilst useful in themselves, were of still greater value in the mental training she thus received, which stood her in good stead later, and came out in the orderliness and method that were so conspicuous in all her activities, and made it possible for her to get through an amazing quantity of work of the most varied kinds. For all her busy days, she was never too hard pressed to take on another bit of work for an over-burdened colleague, who seemed in greater straits than herself, and whatever she undertook was sure to be well done, and thoroughly done. She had a fund of humour and good cheer which made her a boon companion at all times; yet beneath all was the deep note of sympathy, which only those knew by whose side she stood in days of sorrow, and the ever-ready help that never failed in time of need.

Her powers were early put to the test, for before she had completed the prescribed two years of study, she was called upon to take full charge of the Fu Yin Ts'un Boarding School, with over forty girls in residence, and in addition had the oversight of all women's work in the district. This was just before the Boxer rising of 1900, when we were forced to undertake the long and perilous journey to the coast; and it was three and a half years before she returned to Shensi, after a stay of one year in Shantung, where her memory is still treasured by the school-girls of that year, who came in numbers to greet their old teacher and friend when she was in Chingchoufu last autumn.

On her return to Shensi during the winter of 1903-4, she took up residence in Sianfu, where there was uphill work for some years, until her school was established on firm lines. What busy days those were! Up at 7 a.m. for morning prayers, with 15 minutes' singing practice for the two schools first; then often teaching from 9 to 1. In the afternoon there would be visits to be paid in the neighborhood, or to a village a half hour's walk away; and in the evening, she would often give an hour's coaching in mathematics to some senior boys, for her help in her own special subjects was always at the disposal of her colleagues. Another day, she would be kept busy for hours with parents to see over the school, or batch of gay ladies from the city, who would be more interested in the "foreigner's" rooms and manner of life than in the "doctrine" of which she tried to tell them. At another time, when her

classes in school could be arranged for, she would spend the whole day with a Bible-woman, visiting a distant village; or in the city, sitting for hours cross-legged on the "k'ang," talking and singing and chatting with a roomful of women, till back and throat were tired out, and the setting sun brought welcome relief. Often she went off, in one of our springless carts, to spend the week-end at an out-station, where there was a village school to be examined on Saturday afternoon, and next day service to be conducted in two small places, between-whiles talking incessantly with the women, Christian and heathen, who were determined to use every moment of her short stay to the best advantage! At the time of the Annual Spring Fair she was busy from morning to night, with relays of helpers, school-teachers and girls, with any colleagues who could be pressed into the service, arranging her forces so that from 7 a.m. to dusk there was always some one on the platform to speak to the crowds of women who poured in all day long, and one or two more amongst the audience to help with the singing; always taking the lion's share of the work herself; sometimes chatting quietly with a small group, oftener addressing an audience of one or two hundred, most of whom had just been to worship in the great Taoist Temple nearby, and whose attention would be at once arrested by hearing of "a more excellent way" of obtaining the forgiveness and remission of sins that every Chinese woman will confess she needs. They listened eagerly to the story of the Prodigal Son, or the Woman of Samaria, or some miracle of healing, that comes to our own hearts with fresh power and splendour when told in an Eastern setting and to those who hear it for the first time! And how she *revelled* in this work and inspired her colleagues and helpers with some of her own enthusiasm and determination to make the most of these days of special opportunity, and forget, until they were over, the great strain to mind and body alike.

Her holidays were rather a change of work than all play, and were often spent in visiting a distant town or group of country stations, where a series of meetings would be arranged for the Christian women, as well as for the outsiders who came in numbers to see and hear the foreign lady, and gave her little respite all day long. One such summer holiday,—her last, alas! in Shensi,—was spent in a journey of 15 days to the North of the province, holding meetings of Christians and others at the various stations which form a chain that links Sianfu with the Northern work; and at Yenafu and Suitechou bringing cheer to the lonely pioneers, with no thought of her own need of rest and quiet. Part at least of her winter holidays was usually spent in our country centre, where classes were arranged for women who came in from distant villages for a week or ten days, to get some help in reading and understanding their Bibles. The day-schools also must be examined, and arrangements made for the coming year's work, so there were few idle hours before the first day of term came round again, and found her at her post, ready and eager to begin the daily routine afresh.

When in 1904 the five of us who represented the combined B.M.S. and B.Z.M. staff in Shensi began to discuss, with unheard of daring, the possibility of raising £500 to build a

Chapel in the East Suburb of Sianfu, Miss Beckingsale threw herself into the scheme with her usual thoroughness and resource, and none worked and prayed towards the long-looked-for day of fulfillment more eagerly than she did. Yet, when after seven long years of waiting and working our hopes were at last realized, and the new Chapel was opened and filled to overflowing during days that some of us will never forget, her place was empty, for she was still suffering from the long illness contracted on her journey home from Suitechou that summer. How much this disappointment meant to her, after the toil and anticipation of years, few realized. Yet, though it was perhaps the hardest trial possible to her active spirit, she bore it bravely and without a murmur, rejoicing in the sound of the singing that reached her room, and following in prayer and thanksgiving with those who worshipped.

It was only one short month after this that the Revolution broke out, and she was called upon to face one of the greatest crises of her life. Still weak in body, she shared with five others those memorable hours, when, as she wrote two days later, during an age-long two hours' waiting, "we prepared ourselves in marvellous calmness for our fate." In the same letter she said of those days, "What marvellous preservation we have experienced, when we thought death, or worse, was our portion. What can I say of our feelings? From deepest gloom to sudden relief, anxiety to joy recurring again and again the whole of the days and nights. We have been so unanimous in our plans and feel we have been led step by step. I have been so well till to-day, and when I had a bad turn at midnight I took it as a sign that the need for special strength was over for the time, and so it has proved."

A few weeks later the "Shensi Relief Expedition" arrived in Sianfu, and the question of who should stay and who go, came up for immediate decision. She longed to stay on, and share in all the great and arduous work that lay ahead, and it had been practically decided that she should remain behind. But one evening she came in to say she felt she ought to give up her own preference in the matter for the sake of those who were not so used to travel as she,—“It will be a dangerous journey and a very hard one,” she said, “and I think I could make it easier for some of them.” And so she went, but how hard it was to go, no one knew. Later, she wrote of her life in Japan, and of the experience she was gaining there, which was to be so useful in days to come in Shensi. But always there was the same refrain,—“*Do* send me a cable as soon as ever you think I might return; I could be ready to start at a day's notice.”

I have written this as a bare outline of facts; but what a meagre idea they give of her brave ardent spirit! What memories rise up before one's mind, that defy description! How is it possible to give any idea of the versatility of her gifts,—“One of the ablest and brightest and most devoted of workers,” wrote one who had seen her in her own familiar surroundings in Sianfu; and the words indeed aptly describe her. She seemed equally in her element whether lecturing to her own upper school, or teaching a class of ignorant country women; whether sitting in the midst of a group of gaily dressed T'ai T'ais, keeping their attention as



she graphically explained a Scripture picture, or demonstrating some abstruse mathematical problem; and with what glee she told of the amazement of the Head Master of the Boys' School, who had thought himself quite a clever mathematician, but could only exclaim, in awed tones, "Wonderful! Mysterious!" when she had solved in a few lines a problem that had taken pages by his clumsy method! She was great at work and great at play, for who could tell a story better, or who equal her in sparkling wit and ready repartee? There was no merrier companion in play-hours, for she believed firmly in the old adage about "All work and no play," and many were the wily plots she laid to entice some of the older members of the staff to lay aside their work for an hour or two some evening, and forget for awhile that outside was the great heathen city, pressing with insistent claim on heart and spirit. It was she who planned some frolic for the children, and always had a Christmas "party" for them during the holidays, when there was a gift for each one, prepared months beforehand with loving forethought. Our last Christmas will not soon be forgotten, when with sounds of war and tumult without, and with dread possibilities never far from our thoughts, we gathered round the fire, talking of home friends, who might by then have heard of our wonderful deliverances; then listening while she read aloud a Christmas story, and singing some of the old carols and an evening hymn before we separated. A week later began the journey along a road of horrors, where she was the one who kept up the courage of the others, and was always ready with hope and cheer for those who specially needed it, giving up her comfortable sedan chair to a friend who found the springless cart trying, and all the way giving herself to others in a way that was characteristic of her whole life.

Can it be that she has gone from us, just when the opportunities seem vaster than ever, and when a greater work than any she had yet attempted was opening out before her? Where shall we find her like, or any who can take up and carry on the work she has laid down? Yet as we look round and marvel at God's inscrutable dealings with mourning stricken Shensi, the word sent by a friend on hearing of this last blow, comes with inspiring comfort. "I thought I saw her met at Heaven's gate by Jenkins and Robertson, who said, 'Come and see the Master, Who will show you what you can do for Sianfu.'" What a true vision of the brave earnest spirit, even now not seeking rest for herself, but eager still to share in our battle; seeing with clearer eyes and purer vision, and working on and ever for those for whom her life's strength was given. Can we not hear her calling to the daughters who sit at ease in England, telling them what they are missing of the joy of service, and of fellowship with Christ in His sacrifice and yearning over the women of China?

M. M. S.



## Our Book Table

RUDOLF LECHLER, a biography written by WILHELM SCHLATTER. *Baseler Missionsbuchhandlung, Basel.*

This biography of one of the most devoted missionaries to China, cannot be recommended too highly to all missionary workers who are able to read German, for Lechler was one of those grand men who have the apostolic stamp upon them. Lechler laid his hand to the plough and, without looking back, toiled his long day of missionary life—in journeyings, in perils of waters, in perils of robbers, in perils in the cities, in perils in the wilderness, in perils amongst false brethren, in weariness and painfulness, in watching, in hunger and thirst—with one holy aim like that of the Moravian brethren of old: “über dem Beruf zu sterben, Seelen für das Lamm zu werben” (to die in the calling, to win souls for the Lamb).

It was with the deepest emotion that I closed the reading of this small book and instinctively I put my hands together and prayed: O Lord, grant me this spirit of a thorough devotion to Thee and Thy glorious work amongst the Chinese.

Born in 1824, in Hundersingen on the Schwäbische Alb (South Germany), he sailed for China in 1846. The story of his childhood, his youth, his spiritual awakening, the inner call to his lifelong work, cannot be read and studied without awakening deep emotion. How this unfeigned faith, which dwelt first in his grandfather and in his father, burned in him! Those who knew Lechler personally will testify that God had given him, as a spiritual heritage, the spirit of power, of love, and of a sound mind.

Under Dr. Karl Gützlaff, Lechler began his studies and his work in Hongkong then ceded to England by the treaty of Nanking. Any one who loves to study the by-gone romantic times of the Opium War and the Taiping Rebellion, the tremendous difficulties which confronted the earliest Protestant missionaries, and the breathless hatred of the Chinese of nearly 70 years ago, will find so many thrilling details of those days in Lechler's biography, that, for the benefit of all missionaries, this book should be translated into English.

It was inevitable that the sound mind of Lechler should come into sharp opposition—never clouded, however, by the want of brotherly love—to that of the idealistic and enthusiastic Dr. Gützlaff, who was badly deceived by his so-called preachers. These men professed to go into all the provinces to proclaim the Gospel, but they actually went to the nearest opium den and there wrote their thrilling reports. Lechler was one of those wise master-builders who laid a strong foundation which bears the admirable mission work built up by our beloved Basel Brethren.

Still, in spite of the sad mistakes Gützlaff made (and what missionary of some standing in China has not fallen into similar errors?), we should remember the words which the English chaplain of Hongkong, Mr. Moncrief, spoke at the open grave of that dauntless worker: “He who has laboured so much as this

man, and who, with his own means, has done a greater work, may claim the right to criticize him." Gützlaff's name shall remain as that of a great light in mission history; for he was one of the Lord's witnesses, who never doubted that God's kingdom must come, who died in faith not having received the promises but having seen them afar off and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. Lechler, too, saw the promises of the Lord and rejoiced.

We may say that Gützlaff and Lechler represented the two types of missionaries that were on the field in those days and are with us still. The one longs and strives and painfully labours to fill a whole province, nay, the whole of China, with the knowledge of the sweet name of Jesus. "He hopes to see Rome and to take his journey into Spain," he is filled with the holy restlessness of the apostolic missionaries. The other type longs and strives to build up with God's word and sacrament a holy living cell in this dead mass of heathenism. Notwithstanding the sad experiences of his predecessor, Lechler also had many similar terrible disappointments. Work had to be given up in some districts, where at first it seemed to be most hopeful, and the only ray of light vouchsafed for years, to that lonely worker was the deathbed of a poor leper, Lo-on, who died in the Lord, in Namo. There has been a deplorable tendency in the Basel Mission to undervalue the labour of Gützlaff and it may be said that some antagonism in South Germany against the North has been in a measure responsible. But to-day, as workers in China, we must see in the faithful enthusiasm of Gützlaff a providential instrument. By him the Gospel was indeed spread over great parts of South China. Then, though he played an important part in the negotiations of the English with the Chinese, he never for a moment forgot that he was an ambassador of the Lord who had sent him to China, and many a high official was presented with a Bible and heard from him the message of forgiveness and eternal life. The name of Jesus became practically known even though the vessels in which Gützlaff travelled were engaged in an unclean and unholy trade. It should never be forgotten that amongst these preachers of Gützlaff some true men were found working even in the Basel mission. One of the men, indeed, not only came and confessed his sins of deceit but also brought a heavy stick with him and begged to be flogged. We look back on that work of by-gone days as on the building of a dyke in the sea. The first stones were sunk deeply down in mud and water, but still the work rose, and with the growing church there came the Christian instinct of those who believe that their Saviour will cleanse the church from impure elements and build up the One Holy Church to which the promise has been given, against which all the fury of Chinese mandarins or mobs, yea, even the gates of hell, shall not prevail.

Lechler was one of those rare men to whom the Chinese could only find a parallel in the perfect model of their own classics, the *Kiün Tze*. It was a delight to hear Mr. Lechler in his old age chatting, and narrating the experiences of the by-gone days. All his words were steeped in the broad-minded philosophy and cultured

expressions of a highly educated scholar to whom the Chinese classics were a well-known territory, and in a fine humour, all decorated by a genuine love to the Chinese. But the most touching feature in this man was his own real conversion and deep-rooted Christian life. I am nothing, the Lord is all. His grace is sufficient for me the poor sinner, and the strength of my Saviour is made perfect in my weakness. This was his attitude and it gave his message of Christ to the Chinese an irresistible power.

C. J. VOSKAMP.

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THE THREE RELIGIONS OF CHINA, *Lectures delivered at Oxford by the*  
Rev. W. E. SOOTHILL, M.A., F.R.G.S. *Hodder and Stoughton, 6/-.*

When once we have surrendered our critical faculties, as regards the antique title of Mr. Soothill's new book, we find the work to be (as we expected) a masterly portrayal of the moral and religious ideas of the Chinese; uniting profound thought with the artistic imagination which invests all things, even abstractions, with interest, unity, and life.

And as to the title—there is a delicate aroma, an old-world fragrance, about our author's rendering of the familiar Chinese phrase (found on the cover of the book) 儒釋道三教. Like the scent of the Taoist herb of longevity, it makes us feel younger by at least a quarter of a century. It takes us back to the good old days (before such works of exact scholarship as Soothill's Pocket Dictionary were planned) when we little dreamt that the stock term "Middle Kingdom" was a slipshod rendering of a Chinese phrase which would hereafter, without alteration, do justice for the Chinese Republic.

We were on the whole happier in those poetic days of scholastic immaturity, those dear old days of haphazard translation, before we guessed that "Celestial Empire" should have been "Imperial Court" (天朝), where the one Celestial (天子) ruled on behalf of Heaven, over a nation of Terrestrials (普天之下); and before we knew that the Chinese had never meant 'Three Religions' by their San Chiao (三教), but *Triple Admonition*, ignoring entirely the religious elements found in Taoism and Buddhism; and later (in the *chiao* without the *san*) those divinely spiritual elements which transfigure our own sacred religion. We sigh at times for those early days, before the schoolmaster was abroad in the land; and, sighing, lo! a learned schoolmaster transports us back again to them, by his choice of a title for lectures at Oxford.

In the case of a scholar and weigher of words, such as our author, we can but admire the wisdom, in view of his Oxford audiences, which led him to resuscitate that old-time phrase. A man with any message whatever must deliver it in the special dialect of his hearers, whether his message be an earthly or a heavenly one. In the latter case, O captious critics of the "anthropomorphic crudities" of the earlier Scriptures, know ye not that absolute correctness of diction must yield to the forms of speech which, at the particular stage of the reader's education, will convey to him the maximum of practical Truth? The element of *currency*



must ever weigh with the wise. And our author (seldom, if ever, to be caught napping) duly explains in his Introduction that 'the term *Chiao* does not mean religion in our sense of the word.'

The new (fifteen years' old) term, *chung-chiao*, 宗教 (standing for *heiro-admonition*) is meant for 'religion'; and, by the way, is never applied by Chinese writers to Confucianism. On the contrary, certain primers in English, prepared by Chinese for government schools, affirm that "Confucianism was never a religion, but a system of morals."

Having allowed himself but three main divisions for the Chinese systems, Mr. Soothill makes Confucianism a religion by including in it all the religious elements found in the pre-Confucian classics (edited by Confucius). But although this may seem to be stretching a point, the careful reader of his work as a whole will be able to deduce the fact that China, from of old, has had six cults of worship, as well as two leading schools of philosophy. These may be tabulated as follows:—

1. The ancient patriarchal worship of the Supreme—patriarchal, for the earliest recorded worshippers were chieftains of a patriarchal order, rather than kings or emperors; and at a stage earlier than the written records, they must have been literally patriarchs.

2. An animistic, and distinctly secondary, worship of notable hills and rivers.

3. Homage to ancestors.

(These three were in vogue as much earlier than the times of Confucius as he was earlier than our own times.)

4. A polytheistic worship of a host of spirits (already in vogue in the time of Confucius; disapproved by him, but adopted by later Taoism).

5. Worship of national worthies canonised in connection with later Confucianism, or deified under Taoism.

6. Non-sacrificial worship of Buddhist divinities.\*

And besides these religious or semi-religious cults, often intermingled in practice, the politico-moral philosophy of Confucius, coupled with a reverent recognition of all-seeing Heaven; and the Naturo-quietistic philosophy of Lao Tzu, which differed so widely from the worships, thaumaturgy, and superstitions of later Taoism.

On the same principle as that of his choice of a title, we find our author adopting the term "Buddhist and Taoist *priests*" (sometimes in inverted commas) although no word connoting *priesthood* has been found in Chinese books, applied to these monks and nuns, or lay exorcists. Here again, he is stooping from the erect attitude of Chinese scholarship, but "stooping to conquer."

In cases where a statement, taken by itself, seems to be somewhat overdrawn, we find it modified or explained in some other part of the book. Thus, in his admirable lecture on Buddhism, the author seems for the moment to be carried away by that spirit of over generosity towards other faiths which destroys the balance of so many treatises on "Comparative Religion," when he says (p. 97): "The influence of Buddhism on Christianity may have

\* When Han Wu Ti, in the year 121 B. C., had set up in his palace the golden image of Buddha which had been captured from Hsiu T'u, king of a Western region, appointing the son of that king as instructor in Buddhism, several statesmen remonstrated saying: "The worshippers of the golden man do not use oxen and sheep (in sacrifice), but merely burn incense (by way of) 'ceremonial worship'" (不用牛羊唯燒香禮拜); suggesting that, up to that time, all religious worship had been of a sacrificial order.



been far greater than is generally supposed." And were this to mean its influence upon the Divine Redeemer, or on those who wrote the New Testament, we should naturally ask for instances in point. But (on p. 262) we find he refers to "the influence of Buddhism on Western theology through Gnosticism, which is another word for Buddhism."

Mr. Soothill is neither one of those whose conception of the religion of the Lord Jesus Christ is so meagre that they must go out of their way to belittle all else, in order to exalt it an inch or two, nor one of those who make deep obeisance before other religions, with a side-glance of semi-contempt for that which is nominally their own. His mind is singularly well-balanced. The scales of justice hang true in his hands. Missionaries of all grades, as well as Chinese scholars of any discernment, will concur in his verdicts; even although his conclusions may lie far beyond the ken of modern Taoists, whose mind is "so utterly warped that it is almost beyond the power of being straightened" (p. 166); and that of the generality of Chinese Buddhist monks and nuns, who are "illiterate . . . and almost restful enough to need no further nirvana" (p. 122).

Just one or two "lines left out" might be supplied from Chinese quotations given in the little book, 缺一不可; such as the ancient Shuo Wen dictionary definition of 天 as being "the one that is great (一大), exalted in the highest"; the first Imperial coupling of Heaven and Earth as objects of worship, by Han Wen Ti, in the year 145 B. C.; and Imperial recognition of Buddhism by Han Wu Ti, some 170 years before the alleged "dream of Han Ming Ti." But one can add little to the rich store of valuable fact and inference furnished by Mr. Soothill, and must perforce close, as one began, with a sincere note of admiration. "Criticism," says Lemaitre, "is the art of enjoying masterpieces;" and the work before us gives much scope indeed for enlightened criticism of that sort.

W. ARTHUR CORNABY.

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"THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES." By DR. C. H. ROBINSON. London: Longmans Green & Co. Cloth 2/6d.; paper 1/- net.

Dr. Robinson is a Canon of Ripon Cathedral and the Editor of the well-known missionary magazine, "The East and the West." He has travelled much in the interests of Missions both in India and Africa. His standpoint is that of one who tries to see and say the best of non-Christian religions but who finds in Christianity not only all that is good in other religions but none of their limitations or errors. Four religions only—for reasons of space—are dealt with, viz., Hinduism, Buddhism, Confucianism, and Islam. For the same reason this review must almost be confined to Confucianism. The attitude taken up in regard to Islam is very magnanimous. Even the statements of the writer in this work hardly justify the thought that we cannot be 'otherwise than grateful that the hundreds of millions who have died in the faith of Islam during the last thirteen centuries have not lived and died

as pagans.' That seems to pass beyond the bounds of the knowledge of the lives of these millions that we can have. One chapter of the book is devoted to the discussion of the question as to whether missions to the Mohammedans are justifiable. The author justifies them; but is evidently hampered by the acknowledgment that it would be 'wrong to divert efforts which might otherwise be made to convert the heathen in order to teach what we believe to be the true faith to other Christian heretics.'

There is some haziness in the treatment of Hinduism, Buddhism and Confucianism. The questions as to what Hinduism is and where true Buddhism is to be found are squarely asked; imperfect answers are dismissed, but other answers than those dismissed are not forthcoming. In the case of Confucianism what is one who is not himself an expert to do when Dr. T. Richard 'who has lived for over half a century in China and knows the Chinese as well as any living European' writes: "A Chinaman would consider it the greatest insult imaginable to be considered as having no idea of the Supreme God. Every one I have ever met believes in the Supreme God far more than does the average man in Christendom." While Dr. Gibson writes: "It would be truer to say, 'But for Confucius China had been a religious country' than it would be to say 'Without Confucius, China had been without a native religion.'" The author is happily unable to quote Dr. Richard, Dr. Gibson, or any other authority for the crude guess that "the more definite belief which Confucius' countrymen have acquired in a personal God and a future life has come to them very largely from the Northern Buddhism which at one time exercised a dominant influence in China."

In the Introductory Lecture, the ideal—or 'goal' rather—of Confucianism is described as 'a contented materialism.' The question at once arises: Can that be said to be a "religion"? It is in this connection that Dr. Gibson is quoted as above. The quotation continues: "Confucius did much to undermine the realization of God in the minds of his countrymen." So, also, in the fourth chapter, which discusses the ideals of Confucianism, mention is made that some do not regard Confucius as a religious teacher on the grounds of his agnosticism in regard to the existence of a future life and of a Supreme God. That leads to the quotation from Dr. Richard. After that, Canon Robinson goes on to argue that the agnostic position adopted by Confucius 'was in part the result of his keen desire to free the minds of his countrymen from prevailing superstitions.' 'The respect which was to be shown to the dead was the only point of connection between his teaching and the unseen or spiritual world.' That being so, one wonders why no further notice is taken of this side of Confucianism. As a system of ethics, the examination of Confucianism is done well; as a religion, Confucianism is all but untouched. The 'respect' shown to ancestors is said to 'witness to the solidarity and continuity of the human race.' The question as to whether the 'respect' partakes of the nature of 'worship' is not discussed.

Somehow the writer has gained the impression that to render the word 'Li' by 'propriety' as is done by Dr. Legge, tends to 'misrepresent the character of Confucius himself and to obscure

some of the best features of his teaching.' This seems to him to be supported by a quotation from Mr. Lionel Giles, the relevancy of which is not apparent to the reader, inasmuch as the extract says nothing about 'propriety' but 'cries aloud against the wilful and outrageous distortion,' the 'libellous accusation'—'grotesque in its remoteness from the truth,' that 'Confucius lacked a loving heart.' No alternative rendering of 'li' is suggested. Dr. Legge's able and learned discussion of the correct rendering of the word in the preface to his edition of the "Li" Classic (Sacred Books of the East) is not referred to. Of all Dr. Legge's list of equivalents, the present reviewer prefers "reverence;" still, there is no justification for the exaggerated language as to the ill effects of the rendering "propriety."

The author anticipates that when China becomes a Christian country 'as it some day will, Confucius will be honoured with as true an honour as that which he now receives. We can well believe that at many a Christian church throughout the land congregations will assemble on a day or days set apart for the purpose to render thanks to God for the life and teaching of Confucius, and to thank Him that the ideal of humanity that Confucius was allowed to depict, has been manifested in the life and character of the perfect man whose way he unconsciously prepared.'

It is a disappointment that there is so little said about the best way of interpreting the Character of Christ to Confucians. Nevertheless, our thanks are due to the author for what he has written, rather than a complaint that he has written so little. The book is well worth getting. It is provocative of thought alike in the parts with which one agrees and in those with which one differs. One hopes that the work will need a second edition. In that, it would be well to omit the unnecessary discussion as to whether missions to the Mohammedans are justifiable and to devote the space thus saved to a discussion of the best way of interpreting the character of Christ to the Confucianist Chinese.

G. G. W.

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THE GREAT EMBASSY. STUDIES IN THE GROWTH OF CHRISTIANITY. By CUTHBERT MCEVOY, M. A., *London, J. Clarke and Co., (1/- net).*

The writer of this book gives us a good summary of his argument in the opening paragraphs. It seeks to prove that 'missionary impulse is an essential factor in all Christian experience and effort.' The position is established by an analysis of a 'four-fold witness: the New Testament, the Old Testament, the history of Missions, and the new relation of the Home and Foreign Fields.' The style is clear and well cut. To those who, like Confucius, "have no objection to their meat being finely minced" the little book will prove of interest. The references to China show a writer who is really interested in the country, though it is fairly evident that his knowledge of the conditions of life are derived from reading rather than from sight. The Old Testament is



viewed from the standpoint of modern scholarship. Yet, as one who himself by no means clings to the traditional standpoint, the reviewer ventures to think that very little if anything of the use made of the Old Testament depends on the 'rearrangement of the books of the Old Testament' in what is now generally assumed to be their chronological order. The author himself, taking Amos as the first of the writing prophets (by the way, is that the result of "modern" re-arrangement? If so, Dr. Pusey must take his place among the "modern" writers!), closes his brief reference to Amos with the words 'There is a missionary dynamic in those old words of Amos that many of us are only just beginning to appropriate to-day.'

G. G. W.

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A DEVOTED LIFE (MARY JANE SCOTT FARNHAM). *Commercial Press. Shanghai. Price \$1.00.*

This is a unique memorial volume. After a simple tender introduction by Dr. Farnham, we find a large number of loving letters of appreciation from a wide circle of friends and fellow-workers. The volume is unique in the wide span of time covered: we find a letter from Dr. Wherry recalling how Mrs. Farnham was the first to meet and welcome Mrs. Wherry and himself on their arrival in 1864; letters from missionaries born in China, whose appreciation is the testimony of early and later years; and letters from recent arrivals whose tribute to a never fading charm is significant. The volume is also unique in that the appreciations indicate graces and energies not often combined in one individual. We remember her work in connection with the Woman's Christian Temperance Union, the founding of the Christian Endeavor in China and other good causes, but it is well to learn of the beginnings, fifty years ago, of an educational work which has produced some of the best Christian workers in the Shanghai district. Such a complete tribute could only have come from such a wealth of loving letters. Dr. Farnham's own tribute is a message to all Christian workers: "She took everything to God in prayer," and many prayers will go up for him in his further loneliness and labors.

G. M.

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"POLAR EXPLORATION," 兩極探險記. By W. S. BRUCE, translated by LOO HENG SENG. *C. L. S. Pp. iv + 251. \$1.20.*

A good sized volume, bound in strong boards, cloth back and corners, adorned with a number of full-page illustrations. Considering the scientific and historical nature of the work, the Chinese text is sufficiently simple for the average educated reader. The ten chapters cover a wide range of topics, including the Botany and Zoology of the Polar regions. This treatise should be of service in fostering among the more advanced students of our schools and colleges a taste for geographical discovery and adventure.



EXPOSITION OF THE XXXIX ARTICLES OF THE CHURCH OF ENGLAND,  
*With an appendix on the Constitution of the Chung Hwa Sheng Kung  
 Hwui, 英聖公會綱領講義. 30 cents.*

This is a reprint, expanded and completed, of a tentative commentary on the Articles by Archdeacon W. S. Moule, M.A.; printed some years ago, and is published by the Trinity College Press, Ningpo. The XXXIX Articles are a famous document, belonging to a great era of enlightenment and spiritual revival of the Church of Christ; and they have a special value in estimating the historical and doctrinal position of the Anglican Communion. They may be of special importance for members of that communion, but should not be disregarded by others who wish to understand its position; and the inclusion of an appendix—in which the Constitution drawn up in 1912 for a Chinese Church organized by members of that Communion in China, is explained and commented on—will probably make this work of wider interest and usefulness.

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EXPOSITORY COMMENTARY ON ROMANS 羅馬書信釋義. 20 cents.

An unpretending volume of 60 leaves, also by Archdeacon W. S. Moule, M.A., (Trinity College Press, Ningpo). It is not a verse by verse commentary, but divides the epistle into sections, and provides an exposition of each. The author's purpose is to set out the main teachings of this profound Scripture. The commentary will be found suitable for private reading and study, always with the open Bible beside the reader, and not only for use in the class room. It is evident that special care has been taken to trace the progress of teaching in the first great section of the Epistle, in chapters 1 to 8; and also in the painfully deep and mysterious three chapters that follow. At the close of chapter 11 there is a useful study in the Apostle's use of the Old Testament Scriptures which may be of service to the student. The practical directions for Christian conduct with which St. Paul closes his great Epistle are also dealt with. The book is in easy Chinese, is well printed, and should have a wide circulation.

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## Missionary News

### A Union Y. M. C. A. Conference in Laohok'eo, Hupeh.

About five years ago Y. M. C. A. societies were organized in such mission centers as Fan-cheng, Siangyang, Laohok'eo, Tengchow, etc. This summer these respective branch societies had all been cordially invited by the society in Laohok'eo to partake in a "Union Conference." Delegates, representing the Norwegian Luth. Mission, the Hange Synod Mission, the Sw. Am. M. C. Mission and the C. I. M. at Laohok'eo and Kucheng, gladly responded to the call and met on a set date at the school campus of the Norwegian Luth. Mission high school in Laohok'eo.

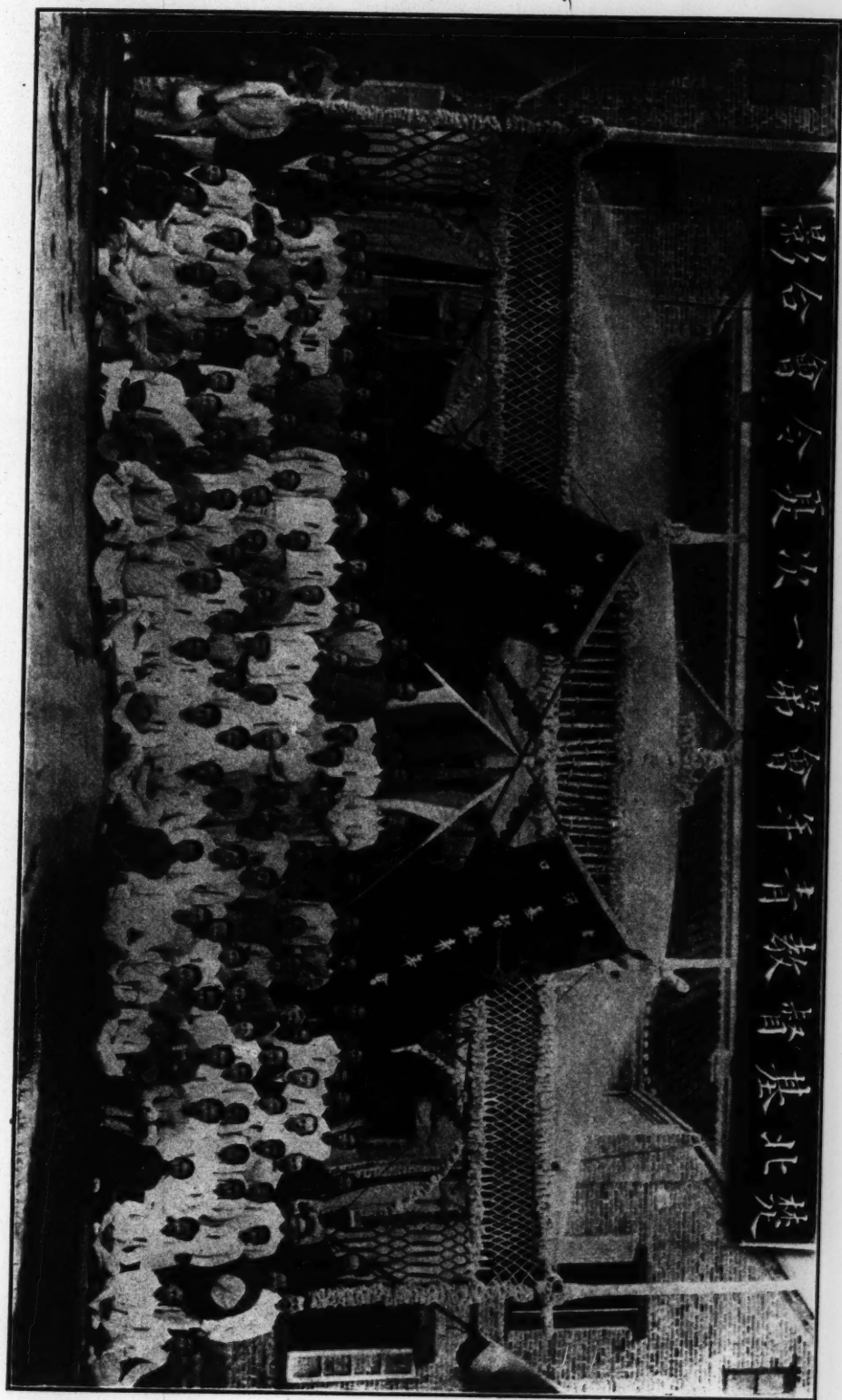
A most hearty welcome, in the form of a Chinese reception, was given the first evening. Several speeches of welcome and good wishes were exchanged, and then the "Union Conference" organized in electing officers in charge.

The conference lasted for four days. Each day began with the

"Morning Watch" from 5 to 6 o'clock, then Bible study at 8 o'clock, session 10 to 12 a.m., and 7 to 9 o'clock in the evening. Many very helpful and interesting papers were read and lectures held at these sessions, usually followed by discussions where-in the young men with great activity took part, showing burning earnestness, interest, and zeal. Reports were heard concerning the work done by the different societies at their respective cities, and probably the most helpful and interesting one was concerning the work in Tengchow, Honan.

On Sunday, when no sessions were held, the delegates took active part at the meetings in the churches at the different mission stations, in the city. In the evening a union service was held in the C. I. M. church. The Gospel truths were powerfully and clearly preached to a congregation that crowded the large church, but everybody seemed to listen with an intense interest until way past 10 o'clock in the evening. We all felt that

楚北基督教青年會第一次夏令會合影



UNION Y. M. C. A. CONFERENCE IN LAOHOK'EO, HUPEH.





the day had brought us rich blessings.

The branch society in Lao-hok'eo had spared no pains to make the conference a success, and they were rewarded in seeing their expectation fulfilled.

A similar conference will meet next year at Tengchow, Honan.

JOEL S. JOHNSON.

Siangyang, Hupeh.

### Report of the Kiangnan Student Conference, 1913.

Of the twelve student conferences held this year under the auspices of the Young Men's Christian Associations of China, the oldest is the Kiangnan Conference which met at St. John's University from July 3rd to 10th, inclusive. The decade through which this conference has passed has been a period of growing usefulness in the student life of the lower Yangtze Valley, and the session just closed must be reckoned the strongest and most helpful of its history.

The conference was attended by 167 delegates. Twenty of these were speakers and leaders. The remaining 147 were student delegates. They represented twenty-three institutions of learning and nine different cities of lower Kiangsu and Chekiang provinces. St. John's University proved an admirable meeting place.

The Bible study this year was based on four brief courses on "The Life of Moses," "The Will of God," "The Life of Paul," and "The Social Teachings of Jesus" . . . . The period from nine to ten o'clock was devoted to a discussion of Association problems. The dele-

gates were divided into three sections or commissions which sat separately on the first three days of the conference and drew up reports on (a) Personal and Public Evangelism, (b) Bible Study, and (c) Social Service, respectively. The findings of each commission were mimeographed and a copy was placed in the hands of each delegate. On subsequent days the whole conference came together and discussed in order the reports of the three commissions. . . .

From 10 to 10:30 o'clock the delegates relaxed by engaging in a period of calisthenics. . . . In the closing hour of each morning inspirational addresses were delivered by such speakers as Dr. W. H. Yang, Dr. P. F. Price, Mr. P. S. Yie, Dr. F. I. H. Pott, and Rev. C. T. Li. The theme of these addresses was Character and Service. . . . The afternoons were devoted to athletics and other forms of recreation; at sunset a lifework meeting was held on a grassy knoll in a quiet corner of the campus; and the busy day closed with delegation meetings where delegates from several institutions came together for a season of prayer and conference on the best means of conserving the helpful results of the day.

Of special interest and value were two science lectures—one on "Matter" by Prof. F. C. Cooper of St. John's University, and one on "Temperature" by Prof. C. H. Robertson of the Lecture Department of the National Committee of the Y. M. C. A.

The most gratifying feature of the conference was its deep spiritual tone. This was marked from the beginning and on the closing day bore gracious fruit when thirteen men publicly announced that they had decided

to live the Christian life. One of these was a man who had attended the conference a year ago—a big, athletic, thoughtful student, and a junior in a leading college. In the conference last year he took all but the final step of public confession. The year that had passed had consequently been one of indecision and struggle instead of victory. His family are all Confucianists and have no tolerance for his threatened “apostasy” to Christianity. In his native place there is not one Christian to whom he can look for companionship and sympathy. He has long had a conviction that for him a decision for the Christian life would involve a decision to become a Christian minister to his own people—a task from which he shrinks. For him and for many like him in the conference “it is (indeed) hard to be a Christian.” Yet on the last night when an opportunity was given for public confession he rose among the first and gave a ringing testimony in the presence of all the conference. I met him shortly after. His face was radiant. He said: “At the beginning of the meeting I felt my courage leaving me. I feared I would fail as I did last year. Then I prayed—and immediately I was on my feet and (throwing back his shoulders) I wasn’t scared a bit. It was my first answer to prayer.”

Those who realize that the raising up of an educated Chinese Christian ministry is the key problem in China’s evangelization would have seen much in this conference to inspire them with hope and expectation. “What is God’s will for my life?” seemed to be the question on every heart. One-third of the student dele-

gates had settled this question by dedicating their lives to the Christian ministry. A few years ago it was difficult to find one volunteer for the ministry in the conference. This year there were forty-five. And they were the best men in the conference. Eight of the forty-five volunteered during the conference. One of those to decide for the ministry was a government student from the National University in Nanking. Converted in Eddy’s Nanking meetings three months ago, he has since joined the church; and now he has decided to enter a Christian University in the fall with a view to preparing himself for the ministry.

I think I have never attended a student conference in which there was a finer spirit, a more united and efficient leadership, or a more splendid fulfilment of the high and varied aims for which these conferences were created. All praise to Him under Whose manifest leadership this splendid group of China’s choicest sons met and labored for eight memorable days.

E. E. BARNETT.

#### A Word of Appreciation.

“*The Chinese Recorder*” is indispensable for any one who wishes to keep posted on missionary work in China. Its articles are written mostly by missionaries for the benefit of their colleagues rather than the home public, and therefore bring us close to the spirit of missionary life.—From an article in the *Assembly Herald*, by Dr. T. H. P. Sailer, on “How shall the Pastor and Missionary Student Keep Up-to-date?”

### Traveller's Guide.

At the annual meeting of the Religious Tract Society in the Queen's Hall, London, on April 22nd, 1913, it was announced that an anonymous friend had offered £1,000 on condition that a similar amount be added to it; this £2,000 to be expended on printing another 100,000 copies of the "Traveller's Guide" in its Chinese edition. That work—widely circulated at home—sets forth in simple and attractive manner the way of salvation through Jesus Christ. It is being eagerly read throughout China.

Missionaries who have not already purchased this book will be glad to know that the first edition of 100,000 is not yet exhausted and that another edition of 100,000 will follow as soon as needed. This book can be had in English and Chinese (文理 or 官話) from any of the Tract Societies in China.

### Proposed Constitution of a Chinese Church.

TRANSLATED BY W. J. DRUMMOND.

In March last Mr. Eddy visited Nanking as he did many other centres in China. He held several meetings in the Y. M. C. A. quarters on Hwa Pai Leo. Of the thousands who attended these about 400 signed cards indicating their desire to study Christianity. Most of these were enrolled in Bible classes to study the character and teachings of Christ as revealed in the Gospels. After four months their number was reduced to 160 or 170. But these had determined as a result of their study to accept of Christ as Saviour, and inquired what they should do. According to some, these men objected to

aligning themselves with any of the existing Churches because they were all dominated by foreigners. Evidently the Chinese leaders thought that this objection was genuine for at a called meeting of Chinese members of the Nanking Evangelistic Association they determined to organize a Church independent of foreign control. First, to meet the wants of these students and, second, to draw in to this organization, if possible, a number of young educated men who professed to be Christians but who did not attend any of the already existing Churches. The foreign missionary body met and discussed the situation. They resolved to bid their Chinese brethren God speed in their new undertaking and appointed a committee to assist them in drawing up the necessary constitution. The following tentative constitution is the result.

#### *Constitution of the Chinese Christian Church, Nanking.*

I. Name. The Chinese Christian Church, Nanking.

II. Aim. By the careful observance of the Word of God of the Old and New Testaments to urge on the development of the human race, and to renew the morality of the nation, in order that all men may know that the Christian religion is the only religion that can save the world.

III. Place of Meeting. The Christian Headquarters at Ding Gia Kiao. (Exposition Grounds.)

IV. Organization. It is organized by the Chinese leaders of the Nanking Evangelistic Association.

(a) Trustees (or Managers). These shall be chosen by the Nanking Evangelistic Association; one Chinese leader from each denomination represented therein.

(b) Duties of Trustees.

(1) To put into effect the rules of this Church.

(2) To control the property, provide for the maintenance, and devise means for the advancement of this Church.



(3) To elect officers for the Church and to determine the amount, etc., of the pastor's salary.

(4) If any elder or deacon shall resign his office, or cease to abide by the creed and constitution of this Church the trustees have full power to elect another in his place. But if the pastor breaks his agreement (前項) the Board of Trustees must in conjunction with the Association decide his case.

(5) It shall be the duty of the trustees to meet once a month just before the meeting of the Association and prepare a report on the methods of progress proposed together with the transactions of the past month to present to the Association for its approval or disapproval.

(c) Term of office. The term of office shall be for two years; half of the number to be changed each year.

Any vacancy shall be filled by the Association from the denomination of the one leaving office.

V. Confession of Faith (會綱). The Chinese Christian Church of Nanking has exerted itself to devise on general lines a constitution that will make for progress, embrace what we hold in common, recognize our Saviour as head and be in accord with Scripture. It also carefully records its Confession of Faith in order that it may be reverently kept:—

(1) We recognize the one and only God as Lord over all creation and as Father of all men.

(2) We recognize Jesus Christ as the only begotten Son of God who came into the world and became man that he might be the Saviour of all men (萬人).

(3) We recognize the Holy Spirit as the third person in the Trinity, our Regenerator and Sanctifier.

(4) We recognize the Old and New Testaments as the revealed Word of God and our rule of faith and practice.

VI. The Sacraments. The Sacraments are two, viz., Baptism and the Lord's Supper.

(a) Baptism. There are two methods of administering Baptism, viz. Immersion and Sprinkling. Of these two, moreover, each applicant for admission to the Church is at liberty to choose for himself.

(b) The Lord's Supper. (1) The Lord's Supper must be administered by the pastor. The pastor and elders

together shall determine how often it shall be administered.

(2) Only those who have received baptism and are members of the Church shall partake. Members of other Churches desiring to partake with us shall be welcome.

#### VII. Officers.

##### (a) Pastor.

(1) His character and attainments. The pastor's moral character must be perfectly righteous, his scholarship aspiring, his sympathies broad (大同之主義). He must have a thorough knowledge of the Scriptures; he must be diligent in business; moreover he must have no evil habits, in order to become pastor of this Church.

(2) His duties. (a) Internally. The pastor must receive and welcome as members only those who have been approved by the officers of the Church. He must administer the Lord's Supper, look after the Church members, officiate at marriages and funerals, teach as opportunity offers: administer baptism in accordance with the wish of the applicant, either by immersion or by sprinkling.

(b) Externally. He must as opportunity offers lead men to Christ: initiate methods of social progress, do all he can to preach the Gospel, extend education, lift up womanhood, and care for the little children.

(3) Authority. The pastor has the power of executive. He shall, together with the elders and deacons in council, administer the affairs of the Church.

(4) Term of service. The term of service shall be three years. At the expiration of the term the trustees shall determine whether to retain or discharge him.

(b) Elders. (1) The Board of Trustees may elect three elders to assist in the management of the affairs of the Church.

(2) This Council of Elders must, together with the pastor, examine all applicants for the catechumenate or for Church membership and decide on their qualifications in accordance with the Confession of Faith. They have full power to receive or reject.

(3) The elders, with the pastor and deacons, must on all occasions consult together on all methods of progress.

(4) If the pastor has any difficult problem to solve he may on occasion consult with the Council of Elders. But if there is no help for it he may



apply to the Board of Trustees for consultation and solution.

(5) Although the elders have the duty of assisting in the management of Church affairs, but no powers of repression, yet in agreement, and after consultation, with the pastor they shall assist the Church to advance towards the aim of Church union.

(c) *Deacons.* (1) The pastor and elders may recommend three deacons and divide the responsibility with them. These deacons must be men who understand the truth, who are faithful, earnest, and capable Church members. They shall assist in the management of miscellaneous business, but they must first have the consent of the Board of Trustees before taking office.

(2) The deacons are to arrange for the pastor's salary and keep account of the Church's receipts and expenditures. Every month they shall present to the Board of Trustees an account of receipts and expenditures and other statistics, for their information.

(3) Deacons shall assist the pastor in providing for the bread and wine and utensils for Communion, Church furnishing, and printing.

(4) Besides the ordinary methods of raising contributions, the deacons shall as opportunity offers exert themselves to raise funds to make up deficiencies.

(5) They shall report all outside occurrences; shall assist in the settlement of quarrels among Church members; initiate business enterprises for Church members, and advance industries.

VIII. Church members. (a) *Reception.* (1) Members shall be divided into two classes, viz., Primary or Associate (初級) and Advanced (進級). Associate are those who are under probation, i.e., learners; Advanced are full members.

All these desiring to enter this Church must become inquirers for at least three months before their enrolment as associate members can be considered. After enrolment they must be under instruction for half a year, then if after examination of the pastor they have made satisfactory progress they shall receive baptism and become full members.

(2) All those who desire to enter this Church must be examined by the pastor and elders as to their faith

and moral character. Those not at variance with the Confession of Faith of this Church and who give good evidence of being born again may then regularly be received as members of this Church.

Any member, Chinese or foreigner, of any denomination in Nanking who approves of the aim of this Church and who wishes to make contributions to its support, this Church will cordially welcome; but unless such an one comes with the unanimous approval of his original Church he will not be received as a member. Neither will expelled members of other Churches be received into membership.

(b) *Duties of members.* (1) As a means of cultivating and nourishing body and soul, members ought daily to pray, examine the Scriptures, keep holy the Lord's Day, attend Church services, reverently partake of the Lord's Supper, attend prayer meeting, etc.

(2) It is proper that members should cherish the holy teaching. "Freely ye have received freely give" and to take every opportunity to lead others to the Lord.

(c) *Contributions.* (1) It is the duty of members to support their Church. They ought to make generous contributions either monthly or quarterly for the maintenance of their own Church and for preaching of the Gospel abroad.

(2) Members although dismissed by letter to other Churches ought still to do their utmost by way of contributions to the Mother Church.

(d) *Removals.* (1) Members of this Church sojourning in Nanking and removing to another place; or sojourning in Nanking and returning to their native place, if they shall ask for a letter of dismissal, may be given a letter of introduction by the pastor.

(2) Members of all other Churches outside of Nanking whose belief is in accord with the Confession of Faith and constitution of this Church if they have letters of dismissal in regular form from their own pastors shall be received as members of this Church.

(e) *Discipline.* (1) If a member's conduct is improper, and in direct disobedience to the Confession of Faith and constitution of this Church and, if after being reported, the charges are investigated and found true, then, although again and again

exhorted by the pastor and elders, he remains obdurate, the pastor and elders may call a council of judgment and decide whether to expell or retain him. But the whole proceedings must be recorded, signed by pastor and clerk, and sent to the Board of Trustees for examination.

(2) Expelled members on the presentation of trustworthy proof of repentance and reformation must have the approval of two-thirds of the Church members, after which the pastor may, in the presence of the whole congregation, restore such to the position of Church members.

The committee appointed by the foreign missionary body were also instructed to carefully consider the question of uniting all the Protestant Churches of Nanking into one body and make recommendations of the same to the Nanking foreign missionary body.

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Proposed New Bible Dictionary to  
be issued by the Christian  
Literature Society  
for China.

When Dr. Hastings' Dictionary of the Bible began to appear it was at once perceived that it marked a great advance on its predecessors, and many a missionary longed to see such parts of his work as were suitable for the use of our Chinese fellow-laborers turned into Chinese and placed at their disposal. Of course the books contained a vast deal which would be wholly indigestible to the Chinese, even if all were agreed that many of the new theories would find a congenial atmosphere here. At the same time one longed to see the undoubted wheat which laded the pages of Hastings, prepared for Chinese consumption. Accordingly a few trial articles were translated and appeared in our Society's Church paper, *The Missionary Review*. But those were pre-Revolution days, and nothing further was done at the time. Meantime reform was making steady headway, and the Chinese Church was constantly increasing in quantity and quality. It looked to us to give them the best we knew. Then came the

revolution. The Church advanced by leaps and bounds. Chinese leadership became more prominent than ever. The needs of the preachers immersed in a new atmosphere became more clamant. They demanded our best. They now see that much that formerly used to be done for them they ought to do for themselves. But our knowledge and experience of Christian Truth is acknowledged to be deeper and riper than theirs, and the work of giving them a new Bible Dictionary is something that we can and ought to do.

Then in 1906 appeared the Dictionary of Christ and the Gospels which is the very department most necessary for the Chinese Church. After that came the opening volumes of the great Encyclopedia of Ethics and Religion, and finally in 1909 the one-volume Dictionary. The time seems ripe to attempt to give the Chinese Church a really helpful Dictionary, and this was the unanimous view of the various Conferences held recently under the Presidency of Dr. Mott. By general consent the C. L. S. was looked to as the likeliest agency to produce the book, and our interest in the project became intensified when we discovered that India had stolen a march on us and had already a Tamil Hastings' Dictionary.

Of course the Home Dictionaries were prepared for the ministers of the Home Churches, and some of the articles are meant for highly educated men. As has been truly said, the writers of the articles in Hastings did not write for the Chinese Church. Our work will, therefore, differ very materially from theirs inasmuch as our writers will always keep in mind the average Chinese Christian, and especially the average helper or pastor. The standard of education among them is as yet not very high, and we will always be in danger of giving them stones instead of bread. Still, the attempt is to be made to supply a dictionary in which the general point of view is modern, and yet in sufficiently easy Chinese to be understood of those upon whom the great burden of evangelizing their country will more and more be thrust.

It will thus be seen that our general object is not the dissemination of the latest theories, but a practical help to the Chinese workers. As the "Suggestions for the Guidance of Translators" states: "The general object of the work is to provide the Chinese

pastor and leader with the best aids known to devout scholarship for the reverent understanding of the Sacred Scriptures. The chief aim is practical, and the emphasis will therefore be on the New Testament. In the carrying out of this object much consecrated common-sense and hard work will be necessary, but we owe it to the Church to make the attempt."

The problem before us now is how to secure this general object. The most of the work will be done by the staff of the C. L. S. It will, in fact, be a C. L. S. Hastings, but a goodly number of co-laborers have already promised their assistance for various articles. A common basis and method of procedure in the work has been agreed to, so that it is hoped that the work may be portioned out to the translators at the beginning of the coming autumn. If our plans are successfully carried out, the resultant dictionary ought to be richer and more serviceable to the Chinese than a literal translation of any one original. In this connection it should be added that a considerable number of special articles, not found in any foreign Bible dictionary, will be prepared with Chinese readers especially in view.

As many of the pastors are poorly paid, it is highly desirable that the Society be enabled to issue the work at an exceedingly moderate price. The probable cost of an edition of 3,000 copies, with stereos, maps, and plates will be £600. A gift of £200 "In Memoriam" has already been given us for the purpose of helping the publication of the dictionary. This very early and timely gift we take as a sign of God's blessing on the undertaking, so we thank God and take courage.

The work of the editors and translators will be difficult and delicate. Many problems will need divine wisdom for the right solution. Let me, therefore, ask our readers to remember these workers in prayer so that this great undertaking may be crowned with the divine blessing. It may possibly be the greatest single contribution to the Church of China which this Society has ever been privileged to make.

Extracts from letters concerning the proposed Bible Dictionary :—

"The Bible Dictionaries at present published are so utterly inadequate to the needs of the situation that it seems of very great importance to produce something along those lines that will meet the needs of the younger educated Christians and teachers. Some dictionary having for its basis Hastings' Dictionary which takes a moderate position in regard to criticism, would be of the very greatest service to the Christian community in China, and I would also go so far as to say that as missionaries, if we do not keep the churches informed of the present conditions of Biblical study, we are withholding from the church more than is meet, and knowledge that is necessary for the Christian church to deal with the progress of Western thought in China at the present time."

"I have just received your circular letter in regard to a new Bible Dictionary. I think the idea is a splendid one."

"I have learned with much interest of your project for producing a Bible Dictionary and consider that such a book would be extremely useful to Chinese pastors and I hope to many of the laity as well. Hastings is clearly the best existing Dictionary upon which such a work could be based."

"I would say that a book of this kind would be highly desirable and useful to the Chinese Church, more especially for the Pastors, Evangelists, and Helpers in their private study of the Bible."

"I hope you will find many willing helpers and that the book will be successfully dealt with. There is no question as to its usefulness."

"My considered opinion on the proposals is entirely favorable; it seems to me that the work contemplated would be timely and of large and lasting value.....My desire to be of use in the way suggested is ardent and keen."

"Let me take this opportunity to express my gratitude that this work has at last been undertaken in earnest, and to wish you every possible success in it."

D. MACGILLIVRAY.



## The Month

The centre of interest during the current month in connection with the second revolution has been Nanking. The loyal troops began to invest this city about August 20th, and it fell, after considerable fighting, on September 2nd. It was estimated that something like thirty-five thousand loyal troops were concentrated at this point. The revolutionists were strongly intrenched and it was not until they had fled that the government troops could enter. A distinction was noticed between the character of the government troops engaged around Shanghai and those who operated at Nanking. The former were modern, well-drilled troops, while the latter, with the exception of weapons, were a marked reversion to the old style. After its capitulation, Nanking fell into the hands of looters who both picked the city clean and treated the inhabitants in a barbarous manner. It was openly stated that those in command of government troops connived at this period of looting. So great was the ensuing distress that many people fled; something like five thousand were sheltered in the compounds of missionaries, and so complete was the looting that it was feared that many months must elapse before life in Nanking could resume its normal tenor. Relief work was at once started in Shanghai and Nanking and over Mex. \$22,000.00 was raised. One feature of the present revolution is the great activity in the kidnapping of children. With the fall of Nanking the activities of the revolution seemed to subside. Szechwan also was reported as rapidly quieting down.

### JAPAN AND CHINA.

A Japanese lieutenant was early in the present trouble ill-treated in Hankow. At Changli, a Japanese was also beaten as the result of trouble over some small matter, and then at Nanking three Japanese were killed while passing through the streets. Considerable excitement was stirred up in Japan and suggestions of war with China on the part of extreme militarists were not wanting. Vice-President Li made an apology for the Hankow incident. The Japanese demanded a full apology for the Nanking incident which included a personal one from Chang Hsun and

the defiling of a portion of his troops before the Consulate as an expression of regret. There has been some hesitancy in carrying this out. Ten Japanese war vessels of various sizes were sent to Nanking as a demonstration, but it is expected that the matter will be properly settled.

### CONFUCIANISM.

There has been some activity in the interest of making Confucianism the state religion of China, there being a strong movement in Peking to this end. On September 4th, the Confucian Society of Peking held a solemn celebration in the Hall of Classics. Most of the members of this Society are Cantonese; over three hundred were present at the gathering. A prominent paper in Canton advocated making Confucianism the state religion. One desirable result of this, according to this newspaper, would be that the adherents of other creeds could hold no position in the Government. The Canton Tutuh also ordered the magistrates to use all possible efforts to promote Confucianism. It was pointed out by the opponents of this movement that it would be opposed to the principles of a republican form of government. In an editorial in the *North China Daily News* it was shown, among other things, that Confucianism is impossible as a state religion because its ideals can only be lived up to under a monarchical form of government.

### OPIUM TRAFFIC.

A large opium crop is reported as having been gathered in Yunnan. A Frenchman made a proposition to the Government of Mongolia whereby he promised monetary advantages in return for the privilege of importing opium into Mongolia. The Wai-wu-pu pointed out that inasmuch as the Hague Opium Agreement had not been put into force, Shanghai opium shops should be allowed to continue to do business.

### THE GOVERNMENT.

Colonel C. D. Bruce has been appointed the Police Advisor to China, and Hsuing Shi-ling has been appointed Premier. He is somewhat independent in policy, but yet seems



to agree with the Provisional President on most important things.

On August 27th, five members of Parliament were arrested. This stirred up considerable excitement and brought about a formal representation to President Yuan. He claimed to know nothing about it and later it was recognized that the incident had no particular political import.

The committee for drafting the Constitution have decided upon the following rules:—

1. The President may dissolve the Changiyuan once during his term of office with the consent of two-thirds of the total number of Senators.

2. The President may be empowered to issue urgent orders in special circumstances, provided the Cabinet shares the responsibilities, and the orders are afterwards referred to Parliament.

3. The President may veto Bills passed by Parliament and return them for reconsideration, after which a two-thirds majority in Parliament may reaffirm its decision, overcome the veto, and give legal force to the Bills without their promulgation by the President.

4. The President can appoint without permission from Parliament the various Ministers accredited to foreign Powers. But all Presidential Mandates must in future be in accordance with the Statute passed by the Parliament.

The representatives of the Quintuple Loan formerly requested the reorganization of the Salt Gabelle so as to put some executive functions in the hands of a foreigner. At first the Premier objected, but later this proposition was practically acceded to. On September 1st, Ivan Chen left for India to attend the Tibetan Conference. He was instructed to conclude arrangements to comply with British requirements.

The new Cabinet was organized by the Premier and comprises moderate progressives. None of those elected are extremely radical or extremely conservative, and furthermore they are more or less independent of President Yuan though their nomination met with his approval. They were elected by a large majority, and their election seemed to steady affairs in Peking.

It has been decided to do away with the old system of provincial military administration and to divide the country into nine military districts. These are as follows:—

1. Manchuria, Jehol, and Kweichow.

2. Shansi, Shantung, and Honan.

3. Shensi and Kansu.

4. Chekiang and Fokien.

5. Kiangsu, Kiangsi, and Anhwei.

6. Hunan and Hupeh.

7. Kwangtung and Kwangsi.

8. Kweichow, Szechwan, and Yunnan.

9. Chinese Turkestan, Ili, and Kokonor.

A Bill has been framed dealing with the election of the President in the following way:—

1. The President shall be a Chinese citizen.

2. The election shall be by an Electoral College organized by Parliament. There shall be secret voting, and a three-fourths majority shall be necessary. If no one obtains sufficient votes, the two highest shall be voted upon again, and the one obtaining the greater number shall be duly elected.

3. The period of office shall be six years. Three months prior to the expiration of that term, the Electoral College shall elect a successor. The President shall not be re-elected.

4. The President shall swear allegiance and that he will most sincerely obey the Constitution and discharge faithfully the duties of President.

5. Should the Presidency become vacant, or the President fail to discharge his duties on account of mental disease, the Vice-President shall act, but the Electoral College shall meet and elect a successor within three months. If such a convocation is not made, Parliament shall execute a convocation. Should the Vice-Presidency become vacant at the same time, or the Vice-President be unable to act as President, the Cabinet shall officiate.

6. The election of the Vice-President shall be similar to that of the President, and also shall be held simultaneously. It is noted that before the completion of the formal Constitution regarding the duties and privileges of the President, the Provisional Constitution shall be followed.

#### CONDITION OF THE COUNTRY.

The condition of the country has been very disturbed. Piracy is quite frequent. The country around Canton has been almost controlled by bands of robbers. Martial law was in vogue in Peking and in Honan. In Honan, two hundred executions took place in August.

# Missionary Journal

## BIRTHS.

- At Chikongshan, July 19th, to Mr. and Mrs. HEINRICH WITT, C. I. M., a son (Otto).
- At Leicester, England, July 25th, to Dr. and Mrs. C. C. ELLIOTT, C. I. M., a son (William Proudfoot).
- At Changteh, July 27th, to Mr. and Mrs. J. GARDINER, C. I. M., a daughter, (Olive Jean).
- At Paoningfu, August 3rd, to Dr. and Mrs. W. T. CLARK, C. I. M., a daughter (Edith Muriel).
- At Corvallis, Oregon, U S.A., August 12th, to Rev. and Mrs. WILBUR A. ESTES (Huchow) M. E. Church, South, a daughter (Beatrice Isabel).
- At Chungking, August 25th, to Dr. and Mrs. IRWIN, M.E.M., a daughter, (Helen Grace).
- At Hinghwa, September 2nd, to Mr. and Mrs. W. B. COLE, M. E. M., a son.
- At Talifu, September 3rd, to Mr. and Mrs. W. J. HANNA, C. I. M., a son.
- At Tsingtau, September 6th, to Rev. and Mrs. PAUL PATRON FARIS, A. P. M., Ichowfu, Shantung, a daughter (Rosemary).
- At Chikongshan, September 17th, to Mr. and Mrs. R. G. WALKER, C. I. M., a son.
- At Tsingtau, September 20th, to Rev. and Mrs. ROY ALLISON, A. P. M., Ichowfu, Shantung, a son (James McKee).
- At Tsingtau, September 21st, to Rev. and Mrs. H. G. ROMIG, A. P. M., Tenghsien, Shantung, a son (Joseph Alexander).

## MARRIAGE.

- At Foochow, September 17th, Mr. EDWARD H. MUNSON, Y. M. C. A., to Miss CLARA DORNBLASER.

## DEATHS.

- At Chikongshan, August 21st, Miss H. D. VICKERS, C. I. M., from malignant typhoid fever.
- At Siningfu, August 23rd, Mrs. H. F. Ridley, C. I. M., from typhus.

## ARRIVALS.

- August 23rd, Miss W. ROEDER, A. B. M. F. S. (ret.)
- August 29th, Miss J. A. MARRIOTT, M.E.M. (ret.); Rev. G. M. TRYGSTAD, Hauge's Synodes Miss. (ret.); Rev. and Mrs. J. E. WILLIAMS, and family, (ret.); Mrs. RATCLIFFE, C. P. M. (ret.)
- September 1st, Rev. G. E. S. UPSDELL, C.M.S.; Miss ALTHEA M. TODD, M. E. M. (ret.)
- September 6th, Bishop and Mrs. W. S. LEWIS, M.E.M.; Misses ETHEL WALLACE, (ret.) and ELIZABETH GOUCHER, both M. E. M.
- September 7th, Dr. and Mrs. L. R. THOMPSON and child, Ref. Ch. in U. S. A.; Mrs. F. R. GRAVES, Miss E. W. GRAVES, Miss L. J. GRAVES, Dr. and Mrs. LINCOLN and family, all A. C. M.
- September 8th, Mr. and Mrs. W. H. HOCKMAN and three children, Miss MARY ALLEN and Miss I. A. CRAIG, (ret.) all C. I. M., from N. America.
- September 9th, Rev. and Mrs. T. J. PRESTON and child, Am. Pres. Miss. (ret.); Rev. and Mrs. E. D. CHAPIN, Am. Pres. Miss. (ret.)
- September 10th, Dr. and Mrs. KERLER, M. E. M., (ret.)
- September 15th, Miss M. J. SHIRE, M.D., Ch. of Eng. Zen. Miss. (ret.); Rev. and Mrs. GEO. SPARLING and family; Rev. and Mrs. R. S. LONGLEY and family, all C. M. M. (ret.); Mr. and Mrs. J. W. OWEN, and child, C. I. M. (ret.), from England via Siberia; Mr. LESTER E. COOK and Mr. RANDALL NORTON, both A. C. M.
- September 17th, Rev. and Mrs. W. J. HAIL, Yale Miss., (ret.); Mr. G. H. COLE, Y. M. C. A., from Tokyo to take up work in Shanghai.
- September 20th, Mrs. G. H. COLE, and two children, from Tokyo.

## DEPARTURES.

- August 27th, Miss F. M. QUIMBY, Am. Ad. Ch. Miss., to U. S. A.
- August 30th, Miss L. JACKSON, Ch. of Eng. Zen. Miss., to Canada.
- September 12th, Miss E. GOUDGE, C. M. S., to England.

